

The INSTRUCTOR

May
1942

9

The
Family
of
A. Hamer
and
Elizabeth
Baxter
Reiser

□
(See page
247)

□
This issue
contains
Lesson
Helps
for
July, 1942





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LIKES THE "INSTRUCTOR" AND THE FACULTY PLAN

Superintendent H. Wayne Driggs, of the New York Stake writes: "We find the 'Instructor' more helpful with each issue. You and your faithful associates are with us in spirit every time the magazine arrives. I have had occasion to see a Faculty Meeting take place within the past week. There was a good spirit present, and those in attendance expressed satisfaction with the plan."



THE INSTRUCTOR

OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 77

MAY, 1942

No. 5

A TESTIMONY

To The World Concerning God, Christ and the Prophet Joseph Smith,
by the First Presidency of the Church

We bear witness to all the world that God lives, and still rules, that His righteous ways and His truth will finally prevail.

We bear testimony that Jesus is the Christ, the Only Begotten of the Father, the First Fruits of the Resurrection, the Redeemer of the World, and that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

We solemnly declare that in these, the latter-days, God has again spoken from the heavens through His chosen Prophet, Joseph Smith; that the Lord has, through that same Prophet, again revealed in its fullness His Gospel—the plan of life and salvation; that through that Prophet and his associates He has restored His Holy Priesthood to the Earth, from which it had been taken because of the wickedness of men; and that all the rights, powers, keys and functions appertaining to that Priesthood as so restored are now vested in and exercised by the chosen and inspired leadership of His Church—The Church of Jesus Christ of Latter-day Saints, even as that Priesthood has been exercised on the earth from the Beginning until this day, whenever His Church was here or His work had place among the children of men.

These testimonies we bear in all soberness, before God and men, aware that we are answerable to God for the truthfulness thereof. We admonish all men to give ear to these testimonies and to bring their lives into harmony with the Gospel of Christ, that on the day "When the Son of man shall come in His glory, and all the holy angels with Him," they may stand with those on His right hand, to whom He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:31, 34.)

"THE MERRY MONTH OF MAY"

May doesn't look very important. Coming after April, the month when spring really emerges from winter's cold and snow, it steals upon us almost unawares; but, judged by what has happened in this month in history, May is far more significant than one would think.

It was in this month that the first white town in the United States was founded. This was Jamestown, Virginia, and the year was 1607. In this month, also, our nation, in 1901, set up a government in the Philippines, the island over which, forty-one years later, there was to be a series of battles for its possession by the American and the Japanese. In May, too, of the year 1872, Yellowstone National Park was set aside as a playground for the nation, and incidentally, for wild animals also.

Two inventions hold the spotlight in May. One was the launching of the first steam-boat (it was called "Walk-on-the-Water") on Lake Erie. This event took place at Buffalo, New York, in 1818. It was from here, and on one of the boats leaving this place, that all the Saints, in the spring of 1831, sailed for their first western home—Kirtland, Ohio. In May, 1844, the year of the Prophet Joseph's martyrdom, Morse sent his famous message, "What hath God wrought," from Washington to Baltimore over the first telegraph line between these two cities.

May saw also the establishment of our present money order system in our American postal service. That was in 1864. Forty years earlier, in the same month, the first machine for making nails appeared, and succeeded far beyond the expectation of some.

In our own Church many important events occurred.

On May 15, 1829, as every one of us knows, the Aaronic Priesthood was conferred on Joseph Smith and Oliver Cowdery, in the woods on the Susquehanna River, between Harmony, Pennsylvania, and Fayette, New York. One can hardly overestimate the significance of this event in the history of Christianity, as it tapped the very source of divine authority and showed the apostate condition of the Christian churches. Priesthood had petered out in the long centuries between the death of the ancient apostles and

the arrival of the modern apostle, Joseph Smith.

Another very important event that happened in May occurred in Kirtland, Ohio. The mission to the Indians on the border, which was led by Oliver Cowdery, had converted more than a hundred persons in and around the town. Later there were strange spirit manifestations among the new converts, which Parley P. Pratt could not understand. He went to the Prophet with a question as to what spirit they represented. President Smith assured him they were of the devil, who was trying to deceive the Saints. And he gave Elder Pratt a key by which he might detect the true from the false. The true manifestations were enlightening to the mind, they contributed joy to the spirit; the false manifestations resulted in darkness, confusion, doubt. This was in 1831.

Two years later, also in May, the Prophet received a revelation in which the pre-earth existence of man was made known. Heretofore it was believed that only Jesus lived before His birth into the flesh, for that fact was clearly expressed in the New Testament. But everywhere in the Prophet's time Christians held that human life began with birth into this world. Here, however, was a clear statement that all men existed in spirit before they lived in the flesh. The idea dignifies and nobles man, and adds to the value of human personality. This conception is expressed in section 93 of the *Doctrine and Covenants*.

Several other interesting events took place in May. In 1839 hundreds of acres of land were purchased on the site later occupied by Nauvoo. The very next year the first Latter-day Saint foreign periodical—the *Millennial Star*—was established in England. The first issue bears the date of May, 1840. In May, 1844, the first Mormon missionaries landed on the island of Tubuai, in the Pacific Ocean. They were, Elders Addison Pratt, Noah Rogers, and Benjamin F. Grouard. The candidacy of Joseph Smith for the Presidency of the United States dated from May, 1844, and several hundred elders left Nauvoo and spread out over the country, to promote that candidacy.

Thus May is a notable month.

Tops among teaching is your Manual.

To study without a Manual is like taking a trip without a map.

THE FAMILY OF ALBERT HAMER AND ELIZABETH (BAXTER) REISER

(Our Cover Picture)

On this month's cover of *The Instructor* is a picture of Brother and Sister Albert Hamer Reiser and their family of eight children. They are: front row, Elaine, Carolyn, and Sister Reiser; second row, Elizabeth, Richard, and Barbara; back row, Marilyn, David, Albert Hamer, Junior, and Brother Reiser.

From any angle you wish to view it, the family is a rare one.

First, it is a sizable group. As many spirits have come to rest in this home as, possibly, were intended. No triangle, no quadrangle, here, no race-suicide! In this respect, therefore, it is model, an old fashioned Mormon home.

Second, it is thoroughly modern. The parents are college graduates, and the father is entitled to practice at the bar. Two of the children—"Junior" and "Betty"—are in the University of Utah; David is in high school, Marilyn in junior high school; and Barbara, Richard, and Elaine are in the grammar grades. Carolyn is only four.

Third, religiously it is all that one could wish. They all attend Sunday School. "Junior" is a priest, and David a teacher. David and his father are companion block teachers in the Bryan Ward. Sister Reiser is instructor of a class in the Relief Society.

Fourth, the Reisers are ultra-modern, in that they have no child-problems and, from present indications, are not likely to have. Thus far, no wild oats! No running off on adolescent tangents! Only self-control, self-restraint, in all.

What more could one ask?

The main reason for all this lies in Elizabeth (Baxter) Reiser, the ideal mother. That should go without saying. But Sister Reiser is a mother in a special sense.

She is devoted to her family—as what good mother is not? But Sister Reiser has a special talent in this respect. Not only is she kindly, considerate, orderly, affectionate, but she has never been known to lose her temper! (That deserves an exclamation point.) And she is ingenious. To her resourceful mind is due the first suggestions for the large supply of amusement tools in the Reiser home and yard—bicycles, balls, game apparatus, what not.

Besides, Sister Reiser is the Neighborhood Mother, also. One finds many children in the Reiser back yard that are not members of the family. And they are always welcome, too. They use the apparatus as freely as if they belonged. A low bicycle, bought originally for six-year-old "Junior," has been the means by which all the boys in the neighborhood have learned to ride. (Included in this vast mother-complex of Sister Reiser's are scores of persons, old and young, who are "odd" or needy or lonesome. And hereby hangs many a tale!)

If it be true, as it surely is, that all human happiness turns upon one's relationship to some other personality than ourself, what stabilizing and abiding joy must come to the Reisers in their home and neighborhood life!

And largely because of a Mother!

Only A Simple Sermon

By Minnie I. Hodapp

Only a simple sermon
In plain and artless style:
Void of self-praise and glory,
Free from veneer and guile;
It silenced life's troubled discords,
It hushed the voice of strife,
It pointed the foot-path clearly
To peace and eternal life.

Only a simple sermon!
It told of tidings glad,
It drained hate's festering waters
That made my spirit sad;
Meadows of verdant mercy,
It spread for my weary feet
Changing the wayside thistle
To roses dewy, sweet!

Only a simple sermon!
Our Savior's precious word!
My hungering spirit listened,
The Comforter I heard!
Like mellow sunshine pouring
Where happy fountains play,
It led me all adoring
Into the light of day!

+

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HOW DID YOURS START?

A Genealogical Class Experience

*By Arthur H. Strong, Superintendent of Jefferson Ward Sunday School,
Wells Stake, Salt Lake City*

In our Jefferson Ward Sunday School, recently, we enjoyed a very fine visit from Brother J. Holman Waters. His complimentary reaction to our Genealogical class prompted me to write the following report:

A little over a year ago practical Genealogy came into our Sunday School set-up. It was greeted with voices of welcome and dismay. Mostly dismay. Everyone agreed it was a good idea but no one wanted a hand in actually helping to rear this "Child." All the Superintendency could get was advice. The present genealogical set up in our ward was not sufficient to give us much aid. But we had been given instructions to organize this class; so of course we did.

The first important thing needed was a competent instructor. Sister Effie Allred lives next door to me. She has been an enthusiastic genealogist for years. I felt that she should be the instructor of the class. So with permission of the Bishopric and the other members of the Superintendency, I called on Sister Allred to ask her to take the class. Her answer was what I had anticipated. Why, she couldn't teach a class. She had never done it in all her life. She was the kind that should sit back and be taught. Besides she was too old (over 60), and her health was poor. Her husband also had poor health. She would do what she could to support a teacher, but teach—.

I still felt she should be the teacher and I knew that she would actually receive more benefit than the class. I reminded her that if she accepted a call when given by a servant of the Lord that the necessary details would be taken care of by Him. Her husband backed me up on the matter and suggested that I give them a few days to think it over. She cried when finally she told me she would take it.

Now if you think that ended our troubles, you're mistaken. Our "Child" had to be nursed and coaxed like any baby. We announced it Sunday after Sunday. The Bishopric invited people to go into the class. The Superintendency even tried assigning members of the School to take the course. But we continued having the same results as most other Schools were having—poor. Many times I visited her class only to find Sister Allred, her husband and maybe one or two individuals who felt obligated to support her.

Sister Allred worked so hard on her lessons that it seemed sinful to have such disheartening result. But we knew the Lord was on our side and we knew that we had a good class leader. We knew, too, that the only way our "Child" would grow was through constant attention, unlimited application, and trust in the Lord. Sister Allred and her husband had these qualities.

Finally, though slowly our "Child" got large enough to walk around a bit and people began to take notice of it. It's continued growth was natural, not spectacular. The accomplishments, however, were wonderful. Through whole-hearted consideration of the individual's problems, undying devotion to her class and its work, and a humility of soul that brings greatness to the lowly, Sister Allred has raised that "Infant" to become an example for all to see. It now has an enrollment of 40 and an average attendance of 28.

The testimonies and experiences told by the class are those which only real Genealogists can tell; and then only in the spirit of reverence.

Maybe your class had immediate response. Maybe your difficulties were few. Ours weren't. But we've won. Another proof that *it can be done* if you do it the Lord's way.

MARRIAGE

What is that tie which binds two hearts
So closely through the years?
Through hope and joy, despair and tears,
Asks not, yet freely gives?
Though broken, torn and scared, sometimes,
Still triumphant lives?

BY CLAUDIA CLYDE

Is it an oath which two fulfill?
A charter formed by human hands
Into a law of iron bands
And enforced by will?
Ah, no. It is a deeper thing.
There is no stern held rod.
It is a living, binding chord
Wrought from the soul of God.

FROM THE FIELD



PUPILS OF THE LAKE SHORE WARD SUNDAY SCHOOL, PALMYRA STAKE WHO ATTENDED 100% FOR THE YEAR 1941

Second from left, back row, Donna Argyle, attending nine years; third left, back row, Doris Francis, attending six years.

FROM BRAVE OLD ENGLAND

A letter from James R. Cunningham, chairman of the British Mission Sunday School Board says:

"Our report shows much the same condition among the Sunday Schools as during 1940. However, the children are coming back to the towns from the outlying districts where they have been evacuated this helps to build the numbers up to pre-war levels.

One difficulty in maintaining the standard of teaching is difficulty in getting the lesson books into this country; we do hope that peace will be with us before next year's lessons are required.

The Saints in England are now looking forward to peaceful times when they may

again be engaged in the 'Master's business' without let or hinderance from the outside world.

Kind regards for assistance rendered during 1941 toward us as members of the British Mission Sunday School organization."

FROM FAR OFF PALESTINE

Albert Ozounian, secretary of the Sunday School of Aleppo, sends us the reports for the months of August, September and October, 1941. The school has an enrollment of 44 with 43 attending each Sunday. Under the pressure of fear and hunger this little school is doing its full measure of success in attendance and faithfulness.

HOW TO GO RIGHT

On February 17, 1847, President Brigham Young related to the brethren a dream that he had had, in which the Prophet Joseph appeared to him. The Prophet, we are informed, "appeared to be sitting in a chair, and President Young took hold of his right hand and kissed him many times."

In response to a question by President Young, as to how the brethren were to get on without his (the Prophet's) counsel, Joseph said this:

"Tell the brethren to be humble and faithful and be sure to keep the spirit of the Lord, and it will lead them aright. Be careful and not turn away the small, still voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits—it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their

hearts, and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will follow the Spirit of the Lord, they will go right. Be sure to tell the brethren to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in heaven before they came into the world. Our Father in heaven organized the human family but they all disorganized and in a great confusion."

Joseph then showed President Young the pattern how the human family were in the beginning. He saw where the Priesthood had been taken from the earth, and how it had to be joined together so that there would be a perfect chain from Father Adam to his latest posterity.

Joseph again said to him, "Tell the people to be sure to keep the Spirit of the Lord and follow it, and it will lead them just right."

NICODEMUS

By Kenneth S. Bennion

("There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night. . . ." John 3:1, 2)

My Lord, so ignorant am I—
So blind to truth—
I dared not question Thee today
Among the throng. . . .

But rather come to Thee alone,
To hear Thy words
Far from eyes that lift in scorn
Or tongues that jest.

Thy light of truth is much too bright
For my dull eyes;
And yet within my groping soul
I feel its warmth. . . .

And though I follow not Thy way
Nor give my all,
Lord, I would have Thee as my Friend
Forevermore.

A CHILD IS ENTITLED TO RESPECT

By Emma Gary Wallace for Nation
Kindergarten Association

"The Child's First School is the Family."
—*Froebel*.

There are some grown-up persons, both parents and teachers, who seem to take it for granted that a child should be ready at any time to let others know exactly what he thinks and how he feels and to reveal any and all of his faults and weaknesses. When one comes to think about it, to demand this of a child is surely taking an unfair advantage of him since he is by no means the older person's equal in worldly wisdom.

A noted psychologist advises persons who are in charge of children, not to feel free to prod the child to reveal what he thinks, or whether he likes his father or his mother better, or to drag his shortcomings into the open. He declares that one of the ways in which parents and teachers can exert a "tremendous" influence in guiding children, is to help the boy or girl make his own adjustments, but that to do this does not mean that the child should be required to make a display or an exhibit as it were, of all he thinks or all that he has done.

Even the law of the land recognizes the right of the individual not to make statements which can be used against him. Sometimes, to be sure, it is desirable that a child shall tell

quite fully what he has seen or done, in order that those in authority may understand and govern their own actions accordingly. But in any case, we must not take from the child that very precious individual possession—his own self-respect.

As a usual thing, the confidence of the child may be gained and held easily by the one whom he respects and who respects him. Sometimes the child will not be ready to reveal what he has in his heart and mind at once. We are a good deal like that ourselves—desirous of keeping our impressions to ourselves until we are in a revealing mood.

Many a child has told untruths as a method of defense against a sudden demand for information.

The responsibility of parents and teachers is indeed great. As far as possible, we should encourage children to be frank but should seldom force a confession. We should teach them to be hopeful, to expect justice and a square deal. It is better to err occasionally in giving the child the benefit of the doubt, than to give him the feeling that he has not been fairly dealt with. When a normal child knows that we trust him, he will try to measure up to what we expect, and eventually that which is true and noble within him will grow and bear the finest kind of fruit.

Memorial Lines for Elder Joseph L. Townsend

By Lula Green Richards

Brother Townsend, promoted, you enter
A broader empyrean sphere
Than here with the thousands of workers,
In our Sunday School's blessed career.

Dear Brother! If licensed, come often,
Your happiest influence bring,
And help us with special improvements,
While your sweet songs of faith we still sing.

You and I have been named as the eldest
Song writers for our children's days;
You were younger than I, yet precede me—
"God moves in mysterious ways!"

May your children, who mourn your departure,
Keep strictly the safe path you've trod,
And with noble songs you have written
Sing praise to our Father and God.



THE SABBATH AND WORSHIP

By C. Frank Steele

If there is one point upon which all peoples may unite it is on the preservation of our Christian Sabbath. The sanctity of the Sabbath Day—the Lord's Day—has been rudely invaded and to many, many people in the world today Sunday is like any other day.

It should not be. It is not like other days. It has been fixed by Divine decree as a day of rest and worship. A wide open Sabbath is a direct defiance of the word of God and a serious infringement upon our Christian way of life. It opens the gate to many pitfalls. "Remember the Sabbath Day to keep it holy." That is the command of the Lord. Yet all too many remember the Sabbath Day to keep it anything but holy.

Sunday to the true believer brings opportunities for worship. And worship means more than attending a meeting. At the same time church services are essential if we are to retain the spirit of the Lord. No Latter-day Saint can wilfully absent himself from his Sunday church services, particularly his sacrament meetings, and retain the spirit of the Lord. And knowing this our Church leadership is charged with the responsibility of maintaining a high standard in our Sunday worship. The power and beauty of the Gospel should be reflected in our services. Hence they should be carefully and prayerfully planned.

And this need for careful and prayerful planning applies to the Sunday School.

Why do people not go to church? That is a fair question. The sincere church leader will strive to find the answer and finding it strive to bring about a reformation if a reformation is needed.

Recently a church survey was made on this very question. It proved mighty revealing and perhaps challenging. Here is a tabulation of what the assembled data submitted by people contacted in the survey showed:

1. Twenty-three percent wanted Sunday for themselves and their families.
2. Twenty-one percent did not go to church because of the unfriendly or insincere people they found there.
3. Nineteen percent stayed away because the church was always asking for money.
4. Fifteen percent found the sermons dry and uninspiring.
5. Nine percent had individual reasons, no two of which were alike.
6. Four percent stayed away because no one had taken enough interest in them to invite them to church, and if they did attend the people were cold and indifferent to them.
7. Four percent stayed away because they objected to being always told to be good.

Excuses not reasons, you may say. Perhaps. But in our appeal for stricter Sabbath observance the quality of our Sabbath Day services of worship is an important factor. Every service should be an experience of high spiritual uplift.

THE SACRAMENTAL SERVICE

By O. F. Ursenbach

Undoubtedly, the most significant and important meeting in the Church is the solemnity of sacramental service, when the saints gather to renew their covenants with the Lord. How essential, therefore, that each heart be contrite and mellowed for the sacredness of the ordinance.

The chorister, be it in Sunday School or regular sacramental meeting, is outstandingly important. Consider, for instance, a large group assembled, with individual thoughts diverted in many channels. But when a stirring congregational hymn that expresses profoundly the Atonement of our Lord, is sung, each sincere heart and mind is at once turned to the Holy Sacrifice.

When the wise and thoughtful chorister selects such hymns as, "He Died, the Great Redeemed Died," or "In Remembrance of Thy Suffering," etc., the people to the last faithful individual, are moved to the solemn-

nity of the occasion. Be it remembered that there are fourteen striking sacramental hymns in the *Deseret Sunday School Song Book* that impress deeply the Atonement.

Comes then the renewal of covenants by participating of the sacred emblems, when each soul absorbs deeply the blessings pronounced, (a) that we do remember the Lord, (b) take upon us His name, (c) covenant to keep His commandments, and lastly (d) that we may have His spirit to be with us.

The motive of this short article is an appeal that choristers may deeply sense in their hearts the Atonement of our Lord, and select hymns for sacramental services that impress profoundly the Majestic Atonement upon each worshipping soul assembled for the service.

It is unfortunate when choristers do not select sacramental hymns for sacramental services.

MY PRAYER WAS ANSWERED

By Mrs. Ella V. Christian,
Mantua, California

My prayers have been answered many times, but this incident which I will relate stands out foremost in my mind, and throughout my life it has been my guiding light.

I was born in Fillmore, Utah, Feb. 18, 1864. My parents, Thomas E. King, and Rebecca Jane Murray, were both among the early pioneers to Utah. Father, when only thirteen drove an ox-team across the plains. Mother, with her widowed mother, came across in the Hand-cart Company. They both were early school teachers in Fillmore.

In the fall of 1877, typhoid fever was raging in that town. Mother, while in confinement with the birth of her fifth living child contacted the disease. Help was almost impossible to get and, consequently upon my shoulders rested a heavy responsibility.

One day as I sat by my mother's bedside feeding the baby with a spoon. Mother said, "Don't feed the baby too much."

I was surprised. I thought a baby like all little animals, would eat until it was full and then quit. My reply, intended for a question, but interpreted differently brought me grief.

I said, "I'll feed him all he wants . . .?"

The sentence was never finished. Mother was astonished at such impudence and disrespect. And when I tried to explain; it only made matters worse. Here I was standing before a sick mother justifying myself instead of making an apology. Consequently I was sent from the room and was not allowed to come back.

The next day mother took worse, her life was despaired of. I peeped into the room.

The doctor and father were standing by her bed. I heard the doctor say, "She is breathing her last."

In frenzy I dashed from the house, down through the orchard I raced and secluding myself in a clump of plum trees, I knelt in prayer; I asked Father in Heaven to make known to my mother the true intent of my heart—to not let her pass away until this misunderstanding was righted. Then with clinched hands and bated breath I sat there waiting.

Presently I heard father calling. I ran to him. He grabbed my hand and said, "Come quick! Your mother wants you."

As I entered the room she reached out her hands to me. I took them in mine and knelt by her bedside.

"Mother," I sobbed, "Can you forgive me?"

"All is forgiven," she answered, "The Lord has shown me the true intent of your heart. That you meant that only as a question. He sent me back to make this right with you."

Tears began to roll down my cheeks. She clasped my hands tighter and said, "In answer to your prayer I was sent back. My spirit had left my body. A guardian angel was guiding me to the great beyond. I saw the beauty and happiness that I was to receive. Then another angel came and sent me back."

"Ella, your prayer was answered. May heaven bless you. Be faithful always and great will be your reward." She then closed her eyes and passed peacefully away.

GIFTS

By Melba Allen

For each blessing there is a price
Of faith, or works or sacrifice;
For gifts from God to man are given
Upon the eternal laws of Heaven.

By our own acts we merit blessings
When we forsake our past transgressions;
Yet, sometimes others pay the price
And we're blessed by their sacrifice.

To such a gift we all are heir
Through Christ, our Lord, who chose to bear
Gethsemane's grim agony
And die for us on Calvary.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, General Superintendent; MILTON BENNION, First Assistant General Superintendent; GEORGE R. HILL, Second Assistant General Superintendent; ALBERT HAMER REISER, Executive Secretary; WALLACE F. BENNETT, General Treasurer

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

HIGHLIGHTS OF THE ADDRESS BY THE FIRST PRESIDENCY OF THE CHURCH

Delivered at the General Conference, April 6, 1942

The General Conference of the Church for April, 1942, was unique in three respects: first, it comprised only the general authorities and representatives from the one hundred and forty-one stakes; second, there were no women present; and, third, one of the sessions was held in the Temple. This has never occurred before.

Perhaps the feature that stood out in the sessions held was the address of the First Presidency, which was read by President J. Reuben Clark, Jr., which is highlighted here, and which closed in the simple and beautiful prayer (see opposite page).

All the general officers of the Church, including those of the auxiliaries, were sustained as "at present constituted."

A Message to Parents

We urge all parents to guard with zealous care the health of their children. Feed them simple, good, wholesome food that will nourish and make them strong. See that they are warmly clad. Keep them from exposure. Have them avoid unnecessary crowds in close, poorly ventilated, overheated rooms and halls. See that they have plenty of rest and sleep. Avoid late hours. Keep them home in the evenings and remain home to enjoy them. Teach them strictly to observe the Word of Wisdom which is God's law of health. You parents observe these rules yourselves, and keep the other commandments of the Lord.

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Counsel to Youth

We plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically,—and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession; it is the foundation of all righteousness.

Better dead, clean than alive, unclean.

Separate Functions of Church and State

The Church stands for the separation of Church and State. The Church has no civil political functions. As the Church may not assume the functions of the State, so the State may not assume the functions of the Church. The Church is responsible for and must carry on the work of the Lord, directing the conduct of its members, one towards the other, as followers of the lowly Christ, not forgetting the humble, the poor and needy, and those in distress, leading them all to righteous living and a spiritual life that shall bring them to salvation, exaltation, and eternal progression in wisdom, knowledge, understanding, and power.

Mormonism a World-Wide Organization

The whole world is in the midst of a war that seems the worst of all time. This Church is a world-wide Church. Its devoted mem-

bers are in both camps. They are the innocent war instrumentalities of their warring sovereignties. On each side they believe they are fighting for home, and country, and freedom. On each side, our brethren pray to the same God, in the same name, for victory. Both sides cannot be wholly right; perhaps neither is without wrong. God will work out in His own due time and in His own sovereign way the justice and right of the conflict, but He will not hold the innocent instrumentalities of the war, our brethren in arms responsible for the conflict. This is a major crisis in the world-life of man. God is at the helm.

Soldiers Should Be Clean

To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation; He will guard and protect you to the full extent that accords with His all-wise purpose. Then, when the conflict is over and

you return to your homes, having lived the righteous life, how great will be your happiness—whether you be of the victors or of the vanquished—that you have lived as the Lord commanded. You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched! Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnaces of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man.

The Soulful Closing Prayer

"Our Heavenly Father: Hear us in our petitions before Thee: Let nothing stand betwixt us and Thee and Thy blessings; work out Thy purposes speedily; drive hate from the souls of men, that peace and brotherly love may again come to the earth and rule the hearts of Thy children, that nations may again live together in amity. Watch tenderly over Thy children in all lands; bless therein the sick and afflicted, care for those in distress; help us, their brethren bearing Thy priesthood, to feed the hungry and clothe the naked, give shelter to those who have no homes; comfort, Our Heavenly Father, with the full sweetness of Thy Holy Spirit, those who mourn, we humbly pray in the name of Jesus Christ. Amen."

THE PASSING OF ELDER JOSEPH LONGKING TOWNSEND

It is with sadness that we note the passing of Elder Joseph Longking Townsend, which occurred at Payson, Utah, April 2nd, at the home of his daughter, Mrs. Amy Haynes.

Probably no Sunday School songs are more popular than those penned by Brother Townsend. They are full of praise to our Heavenly Father, Gospel doctrine and Christian character. Fifteen of them adorn the *Deseret Sunday School Songs* and every Sunday we might hear some of them sung somewhere in the Sunday Schools of the Church. Here is a list of those published:



JOSEPH
LONGKING
TOWNSEND

"O Thou Rock of Our Salvation," page 20; "O What Songs of the Heart," page 29; "The Iron Rod," page 55; "Hope of Israel," page 62; "Beautiful Word of Love," page 66; "Nearer, Dear Savior, to Thee," page 70; "I Do Remember Thee," page 71; "When Jesus Shall Come in His Glory," page 74; "What Prize Shall Be Your Reward?" page 84; "Choose the Right," page 86; "Little Lispers," page 117; "That the Lord Will Provide," page 136; "The Day Dawn is Breaking," page 148; "Let Love Abound," page 206; "Kind Words Are Sweet Tones of the Heart," page 265.

These songs will immortalize Brother Townsend and their spirit will live to bless his fellow men in years to come.

Our sympathy is extended to the family of this good man whose inspirational songs have been such a great help to the Sunday School cause.

God bless his memory!

HOW TO CONDUCT DISMISSAL TO AND REASSEMBLY FROM SUNDAY SCHOOL CLASSES

An orderly, quiet and efficient means of moving members of the Sunday School from the general exercises to the classrooms and back again is very important to the order and discipline of the school. It is important also as a means of conserving time available for the whole program of the Sunday School exercises.

Any system of controlling and directing the movement of a large group must be set up with careful attention to local conditions. The aim should be to arrange the seating of the general assembly so as to place the small children advantageously for their participation in the exercises so they can separate for class work with a minimum of movement.

The placement of other groups in the general assembly, with relation to the exits and the order and time of their movement from the assembly should be governed by local conditions and the controls needed according to the judgment of the local superintendency. Classes to occupy rooms that are farthest from the main assembly may need a longer time and should ordinarily be released earlier than groups occupying nearby classrooms. It may be advantageous, all other things being favorable, to have the classes whose classrooms are farthest from the assembly room seated nearest the exit with provisions for them to be the first to leave.

Skillful, courteous, well trained ushers, besides greeting people as they enter, and helping them to find seats, can help direct the movement of classes to and from the class

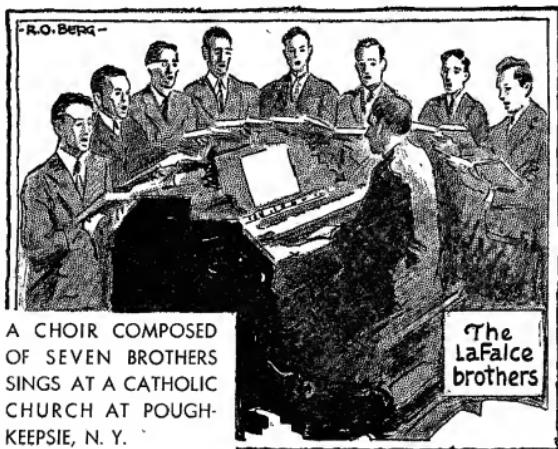
rooms. They should leave the assembly first and stand at advantageous stations in the corridors to direct the classes and to maintain order. It should be their purpose to direct the pupils to go quickly, quietly and orderly to and from the classrooms. Teachers should lead their classes into the classrooms so they will be at the classroom door to greet the pupils as they enter. The teacher should follow the classes from the classroom to the main assembly upon reassembly.

Monitors or assistant teachers may be seated among the class members in the main assembly to help maintain reverential conduct through the devotional exercises.

Whether all classes stand at the given signal ready for marching or stand class by class at the signal of the director is optional. Whether upon returning to the main assembly the classes remain standing, until all other classes have reassembled and then to be seated, or take their seats upon arriving at their places is also optional. If groups take their seats quietly as soon as they arrive, the sound of mass movement is greatly reduced and to a great extent can be eliminated.

For orderly, well controlled return to the main assembly, it is essential that all classes be dismissed immediately at the sound of the second bell. Preparation for dismissal should begin with the sound of the first bell.

Whether march music or music with mild movement and brightness, such as Handel's "Largo" is used, is optional. It follows that marching or walking without keeping in step with a distinct rhythm of the music is also optional. It is important that the movement be quiet, orderly, well controlled and prompt.



THE "WAILING WALL"

"Brother Talmage says in his *House of the Lord* that Solomon's Temple was destroyed. That evidently means all of it including the walls. Brother Dalby in his seminary text *Land and Leaders of Israel*, says the building was completely razed to the ground. I believe all histories carry the same thought. I have often wondered just what the 'wailing wall' is so I tried to investigate and obtained the following information:

"The 'wailing wall' of Jerusalem is a fragment of the western wall of the temple area. For centuries devout Jews making pilgrimages to the city, have visited this section to recite a certain form of prayer, and supplication to God on behalf of the Jews of the world and to seek the restoration of the Jewish kingdom." (From Frederick J. Haskin Information Bureau, Washington, D. C.)

Submitted by Leon M. Strong, Rexburg,
Idaho.

Prelude

Wade Naisbitt Stephens

Not too slow

Sacrament Gem for July, 1942

(Deseret Sunday School Songs No. 291, First stanza)

God, our Father, hear us pray,
Send Thy grace this holy day;
As we take of emblems, blest,
On our Savior's love we rest.

Postlude

Slower



Ward Faculty Meetings

General Board Committee: Lynn S. Richards, Chairman; James L. Barker, A. Hamer Reiser, Wallace F. Bennett, Edith Ryberg, Marion G. Merkley

SUPPLEMENTARY SUGGESTIONS ON APRIL, MAY AND JUNE FACULTY MEETINGS

The April *Instructor* suggests programs for the April, May and June Faculty meetings. Many schools have reported that programs suggested for earlier months have proved to be so full and so interesting that they have been continued into April. In such cases the departmental previews of courses of study suggested for April, May and June may have to be set ahead a month.

The General Board department committees have prepared brief outlines of points suggested for the lesson previews, following the suggestions which appear on page 203 of the April issue. Copies will be furnished upon request. Ward superintendents should address the General Board of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah.

The General Board department committees are engaged now in presenting to the General Board, exhibits of helpful material, visual and other teaching aids in further amplification of the curriculum of each department. These are proving to be both interesting and illuminating. Teachers who are called upon to explain their department's course before the ward Faculty Meeting might illustrate parts of the presentation with similar exhibits. The Library department in future issues of *The Instructor* will offer concrete suggestions and details upon these interesting presentations.

The April, May and June previews of courses of study before the Faculty Meeting should prove to be a major contribution to better Sunday School teaching because every teacher should come to understand better than ever before his relationship to courses which precede his and his responsibility to teachers of courses to follow.

The teacher who under his pupils in the light of what other teachers have taught them, is far better prepared to do his work purposefully and intelligently than when he

is uninformed upon these points. Furthermore the teacher should gain a quickened sense of his responsibility to other teachers to whom his pupils will go in the future if he knows what foundation they will expect the early teachers to have laid. When each teacher understands his place in the whole scheme of gospel instruction he is better able to do his work precisely and purposefully.

Each member of the ward superintendency is expected to assume active responsibility for one third of the classes in the Sunday School. As an aid to members of the superintendency in knowing exactly what lessons they are responsible for in each of their departments, a large chart which lists every lesson by departments for the entire year is being prepared by the General Board. A supply of these charts will be sent to stake superintendents sufficient to permit of one being given to each Sunday School.

The superintendents and teachers will be impressed by a study of this chart with the nature of the courses of study, their scope and the importance of working diligently to develop each course to the fullest extent.

The chart is so constructed that one may see at a glance what lesson should be taught in each department every Sunday of the year. It will prove to be a helpful guide to superintendents and at the same time will enhance the appreciation of teachers for the importance of their courses and the advantage of preserving the continuity of the lessons carefully throughout the year. This chart will be ready for use in the May Faculty Meeting and should prove helpful every Sunday this year and in the year 1944 when the same lessons will be taught again. The chart should therefore be carefully preserved.

A study of the chart will be impressed by the importance of the gospel scholarship theme and the necessity of teachers being unusually well prepared in order to give the membership of the Church the maximum benefit from this thorough-going presentation of the Restored Gospel.

Class static will reduce with Manuals in use.
Manuals—for improved gospel scholarship.
Disuse is Manual abuse.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

An aim of every Sunday School in the Church should be, "A Blackboard For Every Classroom." And every Sunday School teacher should see to it that his blackboard "talks."

Of all the enrichment tools in the Sunday School, the blackboard is probably the most useful, and therefore its provision in each classroom should rank near the top of the librarian's responsibilities. Perhaps some of the teachers will need a little salesmanship to convince them of the importance of blackboard work. Two books which will help you "sell" the blackboard idea are *Talks in Crayon and Chalk*, by Ella N. Wood, and *The Graphic Bible*, by Lewis Browne.

Talks in Crayon and Chalk gives many concrete illustrations on how blackboard drawings will help drive home a lesson objective. For example, it cites the story of Jesus healing Jairus' daughter:

"The principal thought that we want to bring out in this lesson is that of faith. In the center of the blackboard outline a boat with a sail. (This is mere outline work; do not try for artistic figures.) A short distance below the boat outline an anchor with a line going to the boat. Near the anchor print the word faith.

"Near the top of the boat, outline a cross with lines radiating from it on which print such words as 'Love,' 'Healed,' 'Saved,' etc. Make a dotted line from the anchor to the cross. As the figures are being drawn, draw the lesson from the Juniors (the class)."

This book also outlines some excellent object lessons, especially helpful in the lower Sunday School departments. Here is one it suggests for a lesson on the importance of the *Bible*:

"Cut from cardboard a large key, and print the words 'God's Love' on it and bring it to the meeting. Have one of the Juniors (class) read Matthew 16:16, 17.

"The *Bible* tells us about the Son of God who came into the world to save everyone. It is like a jewel-box. If the jewels are kept locked in a box, they cannot be enjoyed or worn, or sold, and the money used for other things. They are just no use to anybody, as long as they are kept in the box. So with the *Bible*, we must have the key of love for Jesus in our hearts, if we would get the jewels out of the box to wear and use every day."

Other sections in the little volume are devoted to dramatizations and dialogues, to posters for Sunday School work, to booklets

and cutouts, and to games on Bible themes.

Your public library may have a copy of *Talks in Crayon and Chalk* (Fleming H. Revell Company, New York, \$1.50). It well might be added to your Sunday School library. Other books by Ella N. Wood, published by Revell Company, which give lesson enrichment hints are: *Bible Nature Stories in Chalk* (\$1.50), *Chalk Talks With Boys and Girls* (\$1.50), *Chalk, What We Can Do With It* (\$1.00), and *Object Lessons For Junior Work* (\$1.00).

The *Graphic Bible* (Macmillan Company, New York) is a veritable handbook in *Bible* maps for the blackboard. Most of its pages are devoted to the Old Testament, but the same ideas could be adapted to the New Testament, to *Book of Mormon* and to Church History. It contains scores of maps on the Holy Land, with drawings and lines on each to show positions of great scriptural events.

You might also suggest to your teachers the practice of observing war maps in the daily newspapers and in magazines, for ideas on how to illustrate facts and lessons with a simple blackboard drawing.

HE STOOPS TO CONQUER

A farmer went to town one day, accompanied by his little son Thomas.

"See!" said he to him on the way, "there is a broken horseshoe in the road; pick it up and put it in your pocket."

"Oh no, father," replied Thomas, "it isn't worth while to stoop and pick it up."

His father, answering nothing, picked it up and put it in his own pocket. He sold it to the blacksmith of the next village for five cents, and bought cherries for the money.

After this they continued their journey. The sun was burning hot. Neither house, nor tree, nor spring was anywhere to be seen. Thomas suffered from thirst, and had great difficulty in keeping up with his father.

The latter, then, as if by accident, let fall a cherry. Thomas picked it up with as much eagerness as if it had been gold, and put into his mouth. A few paces farther on the father let fall another cherry, which Thomas seized with the same haste. This game continued till all the cherries were eaten.

When the last had been eaten, the father turned to his son, smiling, and said to him:

"You now see that if you had been willing to stoop once to pick up the horseshoe, you would not have been obliged to do it a dozen times for the cherries."



• Secretaries •



Albert Hamer Reiser, Executive Secretary

THE SECRETARY AND THE FACULTY MEETING

Ward Sunday School officers and teachers are given the ward Sunday School faculty meeting as a substitute for the monthly Union Meeting.

In the faculty meeting for the months of April, May, and June, provision is made for each class to explain its aims and course of study for the information of all other members of the faculty.

These explanations will be followed by discussions in which questions will be asked and answered. Problems will arise. Plans will be made for increasing the influence of the school.

One of the outcomes of these previews of the contents of Sunday School courses of study will be enthusiasm for the offerings of the Sunday School. Officers and teachers quite naturally will wonder whether the people for whom the courses are intended are receiving the benefit.

In many other ways questions about the membership, attendance, equipment and performance of the school will arise out of the discussions in faculty meetings.

Secretaries should be prepared to give the facts upon these and many other points. Every secretary should know what the population of the ward is, how many people are accounted for on the cradle roll, on the excused roll and on the enlistment and the active roll.

He should have at his command facts about the enrollment by classes, the number on each class enlistment roll and the current percentage of attendance.

He should be able to report on punctuality. He should have some ready and convenient measure of the school's efficiency in following and maintaining the standard Sunday School procedures; the degree of faithfulness with which two-and-one-half minute talks are given, singing practice is allowed 10 minutes and class work 45 minutes.

These are a few of the basic facts and figures by which the health chart of the school may be kept up.

Every school has some standards or measurements of its own. The secretary will be expected to keep the facts and figures upon these points up to date and at his command.

It is not sufficient that these facts be available. They must be published to and understood by the superintendency and officers and teachers. This necessity raises for the secretary the whole problem of publishing his facts in such form that they will be attractive, and understandable. Charts and diagrams are useful for this purpose.

Keeping up the regular monthly reports is the easiest and most certain way a secretary has of keeping himself in possession of the essential data.

Back of keeping up the monthly reports is the weekly work of keeping the minutes up-to-date, accurate and complete and checking the class rolls to see that they are properly kept. A useful and necessary service to the officers and teachers of the school whereby they can keep checking up themselves and their performance as a safeguard against deterioration, carelessness and an unwholesome outcome rests primarily upon the regularity and thoroughness of the secretary's week to week work on records, rolls and reports.

Secretarial service well maintained and intelligently performed therefore becomes invaluable as means of stimulating the maintenance of standards and of preventing disintegration and decline.

The secretary has in the ward faculty meeting a periodical opportunity to keep his associates informed about the condition and trend of the school. Corrective measures taken at short regular intervals by responsible officers and teachers are the effective ways of keeping an institution in good condition and moving on with steady improvement.

PINK PILLS FOR SECRETARIES

By Rosemary Spears

The first of the month! For a Sunday School secretary that usually means a headache. The whole cause of the trouble is not the little pink, blue, white, and yellow reports which *must* be filled out—and accu-

rately. The whole cause of the headache is insufficient record keeping.

When there are several hundred names to keep track of, of course it is very easy for one to lose a few in a month. The only

trouble is that, alas, the report does not balance when even one name is misplaced. So we see that a secretary not only faces the great job of keeping the record of the Sunday School proceedings, but he must have a place for every name and every name in that place.

The next question is—what is that place?

The one thing I heard so much about when I served as a secretary of the Sunday School was the Enlistment Roll. This consists of a list of all the people whose names are recorded in the Ward record but who do not attend Sunday School. There will be some old or sick people whose names will be placed on the excused roll; and of course the cradle roll is excluded. This list of names, the Enlistment Roll, is so changeable and so varying that it is very difficult to keep. It is, however, very necessary to the balancing of reports.

A system which I found useful in the mission field and which I am sure would work even better in a large ward is the filing system. It can be worked out much in the same manner as an office filing system and saves enough time and energy in later months to pay for that spent in setting up the system.

First of all there must be a card for every recorded member of the ward. This card should have typed on it the name, address, birth date, and sex of each member, also the class which he attends and the year. Below is a sample of such a card:

Doe, John R.	Sex—Male
Born—February 10, 1900	
125 Second Avenue	
Class	Date
Gospel Doctrine	1942

The address should be written in pencil so that it may be changed. When the class and date are written in this manner the card can be easily arranged and can be used several years without being replaced. Each year the new date can be put in and any change in the name of the class or any advancement can be recorded.

When these cards are completed they must be arranged in their places; active roll, excused roll, cradle roll, and enlistment roll. For each roll there must be a section in the file and a set of alphabetical cards. The membership cards can then be arranged in alphabetical order and put in their places.

Now, you ask, what is the purpose of all

this? We started to talk about the first of the month, and that is the purpose of this—to remove that first-of-the-month headache. Now when the number in the enlistment roll is asked all you need do is count the cards in the enlistment roll file.

The cards, of course, must be kept up to date and all changes made, but even this is easier than changing a regular roll. When any new members enter the branch or ward all that is necessary is for a card to be typed for that person and put in the proper place. You must keep yourself posted with the ward clerk in respect to the new members of the ward. When any member dies or moves to a different place, his card is simply removed from the active file and placed in a separate place so that cancelled names can be taken care of. When an inactive member comes enough to be put on the roll his card need only be taken from the inactive section and placed in the active section.

Very often in the mission field there are people who come to Sunday School but who do not belong to the Church and therefore are not included on the branch record. Since their names must be put on the rolls when they attend regularly, there must be a separate section in the file for them. This section can be called the Non-Branch Member file. On the report these people must, of course, be added to the branch population so that the report will balance.

When this system is tried it is easy to see where it saves time and is a much more orderly and organized method. The mere changing of a card can balance the report when one name is missing.

There are advantages other than this, also. My file was used by the Mutual Improvement Association and by the Sunday School superintendency whenever a list of names and addresses was needed. (And it is the best way I know of keeping track of birthdays.)

This method, since it must be kept orderly to be of value, is worthless except to an alert and conscientious secretary. Names must be kept in their right places or they become even more of a headache than before. It is much easier and quicker, however, to change a card than to erase or rewrite an entire roll.

Try this system in your ward or branch and see if it does not save you time and effort in the long run. See if it does not give you a feeling of pride to see the cards all in an orderly row. And see, above all, if it does not destroy, once and for all, that nagging, first-of-the-month headache.

Life is just an eternal struggle to keep one's earning capacity up to one's yearning capacity.—Kreolite News.



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

SONG ANALYSIS

"When the Rosy Light of Morning" No. 15 Deseret Sunday School Songs

This song is written in four-quarter measure, four beats to each measure; the quarter note or its value equalling one beat (or count). Four quarter measure should be divided as follows when referring to accents: 1 loud, 2 soft; 3 light, 4 soft. Music "lives and moves" in the onward pulsing beat and flow of its rhythmic structure. This is expressed by the proper observance of recurrent strong and weak accents.

The outstanding rhythmic figure is the dotted eighth note followed by a sixteenth which gives added motion to the song. Let us remember that a dotted eighth note has three times the value of a sixteenth.

The first verse sets forth nature in her beauty on the Sabbath day. This should be sung joyfully with light voices. The second verse gives us the reason for meeting together in Sunday School; this should be sung with more earnestness and fervently, with a round, full tone. The third verse urges us to struggle to the end and makes the promise that if we do this, "God will surely be our friend." This assurance should be expressed by the tone quality as well as by words. If we feel this assurance or any other emotion our voices will more nearly express that particular emotion. The chorus makes a very strong plea to "haste away" without delay to the Sunday School. This is emphasized by the tenor and bass parts repeating "Then away, haste away" after the soprano and alto.

Tone quality is paramount in all singing; children especially, should be led to sing lightly. Avoid forced harsh singing. One way to obtain pure tone is to have children sing tones that are easy for them to sing. In your desire to get a hearty response, do not forget beauty of tone and the devotional spirit of song. Remember that noise is not tone. Clear, clean-cut singing of the words will add greatly to the tone quality.

The soprano has the strong melody throughout; the alto is also melodic in character, making thirds and sixths in many parts of the song. This simple harmony is very attractive to most people and rather easy to sing. The bass and tenor parts are purely harmonic and are absolutely necessary to complete the harmonic structure. The tenor, and particularly the bass part, on the second and third staves, will be found very interesting because of the contrary motion with the soprano part.

Some suggestions in presenting the song to the school:

Read in unison, with true spirit and expression, one verse and the chorus.

Organist play entire song; chorister asks members of the school to listen for the beauty of the harmony.

Bass, tenor, alto and soprano sing each part separately. It is advisable to have organist play all part simultaneously while each part is singing so that singers may hear the tone relation.

Two or more parts may sing softly while others are drilling upon a particular part.

In part singing avoid letting children try to outdo the other parts by loud singing; on the other hand help them to understand that their part is only one of the whole.

The organist should study the text, and endeavor to aid the chorister in every way in the presentation of the song. Stops of bright color, both 8 ft. and 4 ft, should be employed, together with octave couplers. There should be no 16 ft. stops used, except in the passages for all four voices when they are singing full. Especially must the use of 16 ft. stops be avoided in the chorus where the soprano and alto sing the duet, as this plays the part one octave lower than these two parts are singing, and will make the parts thick and ugly. The rhythm can be marked if the song is played rather staccato. In any event the organist must attack and release all chords exactly as they are written and this will reproduce the light and spirited character that is desired by the text.

THE HOLY MANTLE

By Ernest A. Laurence



The Church of Jesus Christ of Latter-day Saints
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Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,
Joseph Christensen, J. Holman Waters

Subject: THE WAY TO PERFECTION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age
Not Otherwise Assigned

LESSONS FOR JULY, 1942

THE PERFECT MARRIAGE COVENANT

Lesson 24. For July 5, 1942

Readings:

The Manual, Lesson 24, with special reference to the quotations therein; also whatever book on social science the teacher may have accessible.

Outline of Material:

- I. Marriage as an Institution:
 - a. The basic unit in human society
 - b. Marriage ordained of God
 - c. Intended to be eternal
 - d. Sacredness of the marriage covenant
- II. A Contrast:
 - a. Marriage as practiced by the world:
 1. As to time limits
 2. As to marital relations
 3. "Companionate marriage"
 - b. Marriage as practiced by the Saints:
 1. Intended to be a binding covenant
 2. Eternity of this covenant
 - c. Our ideas on divorce
- III. Value of the Religious Conception of Marriage:
 - a. God commands marriage:
 1. Celebacy "not ordained of God"
 2. Early marriage
 - b. Temple marriage urged:
 1. Reason for temple marriage
 2. Significance of temple marriage
 3. Social and psychological reasons for temple marriage
- IV. Marriage and Eternal Life:
 - a. Prospect before those who marry for eternity:
 1. So far as they are concerned
 2. So far as concerns their children
 - b. The first marriage (quotation from Elder Pratt)
 - c. "Sons" or "Servants" (quotation from Pres. Young)

Note:

It should be observed that the idea of marriage for eternity is a distinctive feature of

our religion. In addition, it is an idea that no other church believes in or practices. The idea is an outgrowth of our religious philosophy—that the human spirit is eternal, that God is literally "our Father."

Marriage for eternity as well as for time should have a good effect on those who believe in and practice it as a part of their faith. This ought to be shown in three ways: (a) social, (b) psychological, and (c) spiritual.

Lesson Development:

1. What difference should it make in one's attitude toward marriage, the building of a home, and the rearing of a family, if one believes—
 - a. That the human spirit is very literally the child of God, that it has an unending life?
 - b. That the marriage contract does not end with death, but is valid also throughout eternity?
 - c. That, in the next world, family ties are as real as they are here, that they are as productive of joy there as in this life?

This question should be discussed in the light of what was said in another lesson, that all the joy we experience in mortality is associated with, and springs out of, our relations with other personalities, including God.

2. On the other hand, what effect will there be, most likely, on those who believe—
 - a. That a marriage contract may be terminated at any time, whether or not there are children?
 - b. That human relations, including family relations, will not continue beyond this life?
 - c. That sex is an end in itself, not a means to an end, and that that end is the begetting and the rearing of children?
 - d. That marriage is a contract merely, like a business agreement, not a covenant?
 3. Is a marriage "till death" any more sacred than a marriage for twenty or ten, or even two, years? Explain.
 4. Whose fault is it that children do not marry in the temple? What is the attitude of the Church respecting temple marriages?

5. How can our young people be so impressed with the idea that they should be married in the temple? Can a "church marriage" take the place of a temple marriage—even where the ceremony is performed by one of our bishops or the president of the stake? Why do you think so?

Application:

The practical application of this lesson, naturally, is (a) to see to it that our own marriage is performed in the temple and (b) that we create an atmosphere in our home which will induce our children to be married in the temple.

What preparation must one make for a marriage in the temple? Consult your bishop or stake president.

MORE ABOUT THE FAMILY

Lesson 25. For July 12, 1942

Note to Teachers:

There are four lessons for this month. Two of them are on the family—the first and second. In between are lessons on the continuity of the human spirit, on which are based some very interesting new conceptions, and the world of the spirits, which is an extension of the spirit into a realm of preparatory work.

The idea that ties these four lessons together is the justice of God and the breadth of His plan for man's salvation.

As for this lesson, much of the material will of necessity have to be given here. If, however, the teacher has access to works on the family or on phases of sociology, he may supplement this material considerably.

Outline of Material:

I. Review Certain Ideas:

- a. Importance of the family as a social unit.
- b. Stress on the family by our Church.
- c. Decline of the size and character of the family in the United States.
- d. Means necessary to bridge the gap between Christian and Pagan ideals.

II. Changing Conditions in the Family:

- a. The family of pioneer days:
 - 1. Patriarchal.
 - 2. Stable (little divorce).
 - 3. Relatively large.
 - 4. Non-mobile.
 - 5. Women in home.
 - 6. Conservative on sex matters.
 - 7. Multifunctional.
- b. The family today:
 - 1. Individualistic.
 - 2. Less stable.

- 3. Smaller by comparison.
- 4. Mobility greatly increased.
- 5. Women frequently employed outside home.
- 6. Increasingly liberal on sex matters.
- 7. Major functions subordinated.

III. Typical Mormon Home:

- a. As to authoritarianism.
- b. As to size.
- c. As to mobility.
- d. As to women working outside home.
- e. Position on sex problem.
- f. As to functions of the home.
- g. As to deviations from norm:
 - 1. Perpetuity of marriage covenant.
 - 2. Religious home atmosphere.
 - 3. Reversions to former standards.

Lesson Enrichment:

"A family is the primary social organization for the elementary purpose of breeding the species, nurturing and training the young. This is its physiological basis. But its duties cannot be discharged on the physiological plane alone. This elementary physiological function is lifted to a spiritual level by the aim of character and the motive of love. Families cannot be measured by their size; they must be measured by the character of their products. If quality counts anywhere it counts here, though it is well to remember that it takes some reasonable quantity to make right quality in each." (Cope, *Religious Education in the Family*.)

"Child welfare is the central problem of civilization, and social science shows that it is impossible of solution without a normal family life. It is this which gives the family its commanding importance in human society. The child's heredity, its physical care, its early mental education, and its moral character are all largely determined by its family life. The attempt to work out the problems of child welfare without reference to the family is as absurd as the attempt to make perpetual motion without a perpetual source of energy. The first condition of child welfare is a normal home life. If humanity is to progress, therefore, the whole of human society has to be so organized as to maximize the number of normal homes in which children can be properly cared for and given a fair start in life." (Ellwood, *Reconstruction of Religion*.)

These two quotations are given here to show that the best thought of our time runs counter to the tendency of society, just as does Mormonism. It is worth while, therefore, to get clear notions of our own religion with regard to the family and child-rearing, so as to resist as much as we can the social tendencies in relation to the family today.

Suggestions:

1. What obstacles do we run up against when we argue for the kind of family which our Church stands for? State these concisely, and enumerate all that you can think of. How are these obstacles to be overcome?

2. Would it be feasible and profitable for someone in the class to ascertain about the average size of the family in your ward? It might be illuminating, also, if the present situation could be compared (or contrasted) with the past in respect to the family life.

Application:

What changes, if any, can we make in our own home and family life, as a result of the discussions in this class, looking to improvement along the lines of our standard?

CONTINUITY OF THE HUMAN SPIRIT**Lesson 26. For July 19, 1942****Readings:**

The Manual, Lesson 26. This is to give to the class our doctrine of the existence of man prior to his birth into mortality.

The teacher should keep in mind that, in the next lesson, the human spirit will be followed into the world of the spirits, the state between mortality and immortality. The idea here is to impress the class with the thought that life is continuous. For the Gospel as we understand it was designed with this continuous existence in full sight.

It is here, more perhaps than anywhere else, that Mormonism differs from other Christian churches.

Outline of Material:

- I. Our Pre-mortal Life:
 - a. A conscious existence.
 - b. Our heavenly parentage.
 - c. The "everlasting covenant."
- II. Our Mortal Life:
 - a. Mortal parentage.
 - b. Necessity for the Gospel.
 - c. The unremembered past.
- III. The World of Spirits:
 - a. Disembodied state.
 - b. A state of conscious existence.
 - c. Possibilities there for progress.
- IV. Our Post-mortal Life:
 - a. A re-embodied state.
 - b. Salvation and exaltation.
 - c. Degrees of glory.

Note to Teachers:

It will be observed that part of this lesson consists of a review of material which has been covered and that another part consists of new material.

The teacher should, therefore, not treat the material which is yet to be considered

in too much detail, since there will be studied, in the next two lessons, the disembodied state and the re-embodied state. Emphasis, in the present lesson, should be placed on the idea of continuity, as a basis for a better understanding of the Gospel plan.

Attention, by way of contrast, should also be placed on the wide difference between the Gospel plan of the Christian world generally and our conception of this plan, with a view to showing that, while theirs leaves much to be desired by way of justice and salvation, ours puts God in a better light and opens the way to salvation for all mankind.

Only such details, therefore, should be introduced as will serve to clarify and reinforce this major idea in the background of our theology and religion.

Lesson Development:

1. Show the inconsistency of a belief that life begins with our birth here and the belief that the human spirit is never to die.

"Did the soul exist before conception?" asks a man of a Catholic priest, to which the priest answers, "No, God creates each soul as each body is generated. It is difficult to fix the exact moment, but the more general opinion is as soon as the embryo begins to exist." (*Radio Replies*, by Rumble and Cartt, 1938, published by the Roman Catholic Church.)

Compare Joseph Smith's statement with that of Maurice Maeterlinck. The Prophet says, "There is no consistency in saying the soul has a beginning, but no end." And Maeterlinck, "If nothing ends, nothing begins, for any such beginning is the end of something."

The body of these two quotations is given in *Joseph Smith: An American Prophet*, by John Henry Evans, with a discussion of this idea of continuity. (See Section 58, pp. 280-288.)

2. Consider the narrowness of the sectarian view of the "soul" and the view of the Saints.

What is to happen to all those—millions upon millions, the great majority of mankind, in fact—who never even heard of Christ and His religion? Sectarianism has no satisfying answer to this question—no answer that does not put God in an unfavorable light.

Mormonism has an answer that (a) puts God in a favorable light, as a God of justice as well as of mercy, and that (b) brings the Gospel to every child of God, either here or in the world of spirits, thus making the principle of "free agency" of the utmost importance; for according to this plan, every

man will have the opportunity to make his own decision.

3. What, essentially, is the difference in terms of human values between having a long view of life and a short view?

Illustrate this idea (a) in the matter of finances, (b) in getting an education, (c) in selecting a mate, and (d) in trying to work out our salvation and exaltation.

4. Does our belief in a "chance after death" put a premium on neglect here, as has sometimes been said by those who do not believe as we do? What difference do you see in your own behavior here and now?

Application:

It is a good thing for us to practice measuring what we do in terms of this idea of human continuity, for, if it is of no practical value, then does it matter whether we hold it or not as true?

THE WORLD OF SPIRITS

Lesson 27. For July 26, 1942

Readings:

The Manual, Lesson 27. There are some important quotations here, which should be especially emphasized in the class.

Outline of Material:

- I. The Fact of a World of Spirits:
 - a. According to Jesus (Luke 23:43).
 - b. According to Peter (I Peter 3:19, 20).
 - c. What is done there (I Peter 4:6).
- II. The Place of Departed Spirits:
 - a. Not heaven.
 - b. Conditions there (Alma).
 - c. Gospel now being taught there.
- III. Missionaries in the Spirit World:
 - a. Statement of President Joseph F. Smith.
 - b. Statement of Brigham Young.
 - c. Where necessary ordinances are performed.
 - d. Women as missionaries in Spirit World.
- IV. Spirits Anxiously Awaiting Redemption:

Lesson Development:

1. The spirit world is one of the stages in the life of the spirit. First (to review a little) is the first estate, before the spirit is embodied in flesh; then there is the embodied state, our own mortal life; after that comes the spirit estate, between death and the resurrection. This last is the stage which we now are considering.

2. In this disembodied state certain conditions prevail, according to our text:

a. The spirits of the righteous are separated from the spirits of the unrighteous;

b. The spirits of the righteous, both men and women, preach the Gospel to the unrighteous—the same identical Gospel which has been and is being proclaimed on earth and the same that is called "the everlasting covenant;"

c. The spirits in this world of spirits have the same characteristics that they possessed in the mortal state—they have the ability to think, to feel, and to act. Thus they may decide as to truth there as they did here.

d. While the spirits there, as here, may exercise faith, repent of their sins, and accept the Gospel, the ordinance of baptism and of sealing must be performed by those who are in the flesh for the "dead." Hence the temples.

Lesson Enrichment:

"All that have lived or will live on this earth, will have the privilege of receiving the Gospel. They will have apostles, prophets and ministers there, as we have here, to guide them in the ways of truth and righteousness, and lead them back to God. All will have a chance for salvation and eternal life. What do you think of that Gospel? No one will be denied the privilege of having it." (Brigham Young.)

"It is my judgment that any man or woman can do more to conform to the laws of God in one year in this life than they could in ten years when they are dead. The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one. We will find when we are dead every desire, every feeling will be greatly intensified. When clay is pliable it is much easier to change than when it gets hard and set." (Melvin J. Ballard.)

Application:

We should make every effort (a) to find out what is required of us in the Gospel, and (b) to fulfill all its requirements, so that, when we enter the spirit world, our progress shall be all the faster.

Supervised study leads to greater class participation. Make it possible by seeing that every student has a Manual.



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Available To All Members Over 18 Years Of Age

LESSONS FOR JULY, 1942

THE LIBRARY CARD CATALOGUE

Lesson 22. For July 5, 1942

Text:

Out of the Books, Lesson 22.

Objective:

To explain how to use the library card catalogue in order to save time and insure success in genealogical research.

Topical Outline:

See *The Instructor*, January, 1941.

Duplicating Conditions of Actual Research:

In view of the move to curtail travel during the existing emergency, it is no longer being requested that library group excursions be organized. However many may be able as individuals to visit the genealogical section of a library and note how the books are catalogued and classified so that each is given a call number by which it can be quickly identified and found when called for by a patron. There is no uniform system of classification of genealogical books in general use. Each library may have its own special code. That presented in the lesson is the system devised for the Library of the Genealogical Society of Utah, and has proved adequate for its purpose. Since every researcher at one time or another may have the opportunity to visit other libraries with genealogical collections, it will be necessary for him, on entering a library, to learn how to use the card catalog of that library to obtain quickly the books he desires. Even though the code numbers may differ the principles of using the card catalogue are virtually the same.

The wise teacher will endeavor to make the class as nearly as possible a reproduction of actual conditions in research. Sample application blanks for books should be made out by class members. Thus they may make out slips for "B13B3 Burt Ancestry," "Mass. N 19, History of Northfield, Mass.," and "N. E. Reg. vol. 86." Go through the routine thoroughly so that members who later visit a library may go right to work using this process without delay or error. Great disappointment and many hours of unprofit-

able searching may be avoided by a judicious use of a card catalogue.

The Locality File:

Our own Library specializes on the locality file to a much greater extent than most others. The surname file tells you quickly if others have already compiled the genealogy you are seeking. The place or locality file enables you to search records of places where you know your ancestors resided, and from them build for yourself authentic family genealogies. You may and should also use place records to check the accuracy of genealogies prepared by others.

INDEX BOOK TO PEDIGREES

Lesson 23. For July 12, 1942

Text:

Out of the Books, Lesson Twenty-three.

Objective:

To learn how to utilize the labors of others as a short cut in ancestor hunting.

References For Further Study:

Teaching One Another, Chapters 23 and 25.

Topical Outline:

See *The Instructor*, February, 1941, p. 80.

Points To Emphasize:

1. Descriptions of typical standard index books to printed genealogies are provided in the text.

2. Class members should be drilled in how to use these index books which are available in practically every genealogical library.

3. Wherever possible application should be made to pedigrees of class members. Otherwise use that of the Cowdery family as being well known and hence interesting to all.

4. Munsell's Index (now somewhat out of date) is a standard especially for families of New England origin. It should be supplemented by reference to "Index to Genealogical Periodicals," by Jacobus, and the regular card catalog file.

5. The Index to Virginia Genealogies is
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extremely helpful in tracing any families which once resided in Virginia. Supplement it with use of the Virginia Historical Index.

6. Marshall's Guide is the standard reference for English families. Bear in mind however, that it is nearly forty years old, and many printed English genealogies have issued from the press in the interval.

Discussion Thoughts:

1. How will index books help the searcher to make a thorough and exhaustive study of all sources bearing on the problem?

2. How important is it that a researcher on any line exhaust all such sources before drawing final conclusions?

3. Will all sources located prove of equal help in the solution of the problem in hand? Were all found equally helpful on the Cowdery problem?

4. Compute the time and labor which may be saved by using index books to pedigrees.

SELECTING BOOKS IN THE LIBRARY

Lesson 24. For July 19, 1942

Text:

Out of the Books, Lesson Twenty-four.

Objective:

To demonstrate how to choose wisely books that will help most in solving your research problem.

References For Further Study:

Teaching One Another, Chapter 26; *Methods of Genealogical Research*, Lesson 21.

Topical Outline:

See The Instructor, Feb., 1941, p. 81.

Points To Emphasize:

1. The successful researcher can find the needed book in the shortest time.

2. He selects those which are most dependable and authentic.

3. He judges wisely from all the facts found to reach his decisions.

4. By following through the steps necessary to trace the lineage of Oliver Cowdery class members may familiarize themselves with the routine procedure.

5. From a number of available records those are chosen which relate to families living in the same locality where the known ancestor lived.

6. Where no printed genealogies are available then search the records of the places where the ancestors lived.

7. The index to a printed genealogy may be used to find quickly the desired connection if it is in the book. Thus instead of looking

up all the Oliver Cowderys it saved time to look for Elizabeth Whitmer, wife of the Oliver we are seeking.

8. Once the desired connection is located, then follows the process of tracing back accurately through the printed pages the line of descent. The method of tabulating family generations differs widely among different authors. You may first have to spend some time to grasp the system used by the author of the book being examined, before you can be sure you are making the right interpretation.

9. Printed family genealogies are more plentiful for New England families, much more scarce for other sections of the country.

Suggested Method:

This lesson is suitable for a blackboard demonstration. Otherwise large pedigree charts may be used, having been prepared beforehand, to show what new facts were found in each volume examined. Apply these same steps in tracing the pedigree of a class member. Drill members in the procedure to take, that they may get most good from a library in the shortest time.

BACK TO ORIGINAL SOURCES

Lesson 25. For July 26, 1942

Text:

Out of the Books, Lesson Twenty-five.

Objective:

To emphasize the importance of primary and documentary records in research, as being more dependable than secondary sources.

References For Further Study:

Teaching One Another, Chapter 27; *New England Historical and Genealogical Register*, 92:214 et seq.

Topical Outline:

See The Instructor, Feb., 1941, pp. 81-82.

Points To Emphasize:

1. The nearer information can be traced to its original source the more reliable it should be.

2. More dependence can be placed on the testimony of those who knew by sight and hearing of an occurrence than of those who know of it only by hearsay.

3. Sources of information may be grouped as (1) family sources, (2) church records, and (3) civic records.

4. Family sources include the memory of older family members, family letters and papers and family *Bible* records.

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The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton,
William E. Berrett, Joseph Christensen

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES
For Young Men and Women 19 and 20 Years of Age

LESSONS FOR JULY, 1942

NEW LIGHT THROWN UPON THE RELATIONSHIP OF MAN TO GOD

Lesson 23. For July 5, 1942

Text:

The Gospel Message, chapter XIII,
special topic—"God a Father."

Supplementary References:

Book of Mormon, Ether 4:3, 11; Moroni 10:18-30; II Nephi 3:7; 36:13-14; *Doc. and Cov.* 3:2-3; 20:11-12, 26-28; 33:8; 12:61; 85:6-9; 101:79-80; Smith, *Gospel Doctrine*, pp. 42-57; Talmage, *Articles of Faith*, Lecture IX, XVII; Widtsoe, *A Rational Theology*, Chapter 2.

Objective:

To bring students to a knowledge and appreciation of the distinctive Latter-day Saint contributions to a knowledge of God as our Father.

Suggested Class Procedure:

Step 1. The introduction should arouse general class interest in the subject. Outline the problems needing consideration, and point the way to sources of information upon them. The following suggestions may be helpful:

- a. Introduce the subject by asking questions:
 1. What do we mean when we pray, "Our Father which art in heaven"? Do all christians pray with the same concept of "Father?"
 2. Why is the Latter-day Saint concept of our relationship to God different from that of most Christians?
 3. Does God reveal truth? Is there any revelation to-day? How do revelations come?
 4. Is God responsible for the evil of the world?

(Do not attempt to answer all of these questions now. The questions should be used at this point only as a guide to later study and discussion and to arouse student interest. At this point we should open the minds of the students to these problems—not close them. Four class periods

will be given to this general subject, so that considerable time can be taken to lay out the problems involved and to guide the students into good reading material.)

- b. The subject may be introduced by inviting students to present their own problems on the "relationship of man to God." These may include problems on prayer, revelation, war, disease, calamities, etc. List the problems on the blackboard. Rearrange the list so as to bring them into a logical order. Eliminate duplications and simplify the statement of the problems. Discuss with the class what information would be useful or necessary in order to solve the problems. List materials which the students may read. (Especially, lead them into the Manual.)

The Research Period:

(Note—In preparation for this period and those that follow it is best if each student has access in class to a Manual. Students should also be encouraged to bring with them to class the standard works of the Church.)

Step 2. One of the joys of learning is the discovery of new thoughts in the printed word. Having raised problems at the beginning of the hour, the students find material that will be helpful in solving them. Use of indexes, ready references and concordances as found in the standard works should be encouraged, but in addition the teacher should list readings which will lead the students to the information sought. Reading in class need not be done over a long continuous period, but may be at brief intervals during the class hour as answers are sought for specific problems.

The Discussion:

Step 3. Although step 3 may be interwoven with step 2, it must be especially prepared for if the discussion is to be kept within bounds and made progressive.

The discussion, for Lesson 23, should center around, "God as the Father of mankind." (The problems raised, and perhaps much of the research, will have gone further than this one phase of the subject, but greater progress will be made by discussing one phase of the subject at a time. Reserve the problem of

"revelation" for lesson 24 and the problem of "evil" for lesson 25.)

The following questions may be used to initiate discussion on the "Fatherhood of God."

1. What song do Latter-day Saints sing which teaches that God is our Father?

(Have the class sing the first verse, softly). Read the second verse to the class.

2. What inspired the writing of that song?

(See Pyper—*The Story of Latter-day Saint Hymns*.

3. How does the Latter-day Saints' point of view on "God as our Father" differ from that of other so-called Christians?

4. How do you account for this difference? Find and read passages of scripture upon which the Mormon doctrine is founded.

5. What significance should the term "brotherhood of man" have to the Latter-day Saints?

6. In what sense is Jesus Christ our Father. (See Talmage, *Articles of Faith*, appendix. Berrett, *Doctrines of the Restored Church* pp. 168-174.)

Assignments:

The next class hour will be a continuation of the general subject, "New Light Thrown upon the Relationship of Man to God." The period should be taken up with one phase of that subject, "Revelation from God to Man." The discussion of this past hour should have led naturally toward the problem of how God, as a Father, influences and helps His children. The following assignments are suggested.

1. Ask the class the following questions.

Urge the members to find answers to them. Appoint one student to each question to lead the discussion on that particular phase of the subject next Sunday.

a. How does knowledge come to individuals? Reference: *The Gospel Message*, pp. 72-74.

b. What are the methods by which one man may reveal knowledge to another? Reference: *The Gospel Message*, p. 74.

c. What are the channels by which God reveals knowledge to man? Reference: *The Gospel Message* pp. 74-77.

NEW LIGHT THROWN UPON THE RELATIONSHIP OF MAN TO GOD—(Continued)

Lesson 24. For July 12, 1942

Text:

The Gospel Message, Chapter XIII. Topic "Revelation."

Supplementary References:

Widtsoe, "Eternal Increase," *Improvement Era*, Vol. XL, p. 600; Talmage, *Articles of Faith*, Lecture XVI; Widtsoe, *A Rational Theology*, chapter XI.

Objective:

To bring students to know and appreciate the channels by which revelation from God may be had.

Suggested Procedure:

Step 1. The topic, "revelation," should suggest many problems and students should be encouraged to raise them. The problems should not be answered immediately when raised but should all be listed on the blackboard. This enables the students to see the various phases of the problem and their relationship. Duplicate questions can be eliminated and the remaining questions approached in a logical order, rather than in the order in which they have been asked. The introductory period should only raise the problems and stimulate thinking—not answer the problems.

The Research Period:

Step 2. In order to avoid a discussion which is a mere exchange of personal opinion, some authoritative information is necessary. Students might now be asked to search briefly in the Manual, in the standard works, and in any other available books for information on the questions and problems before them. (If sufficient books are available all should do this at the same time to the exclusion of other activities. If only a few books are available start the discussion and urge those with various books to use them and quote from them, during the discussion.)

The students now appointed to lead the discussion on particular questions should be given opportunity to do so. (See suggestions in arrangements—Lesson 23.) The class instructor may have to interrupt occasionally in order to keep the discussion directly on the particular question before the group.

When the students who have been asked to lead discussions are through, the discussion on the remaining problems may be led by the class instructor—who may desire to add his own comments and testimony.

Summary:

Step 3. It is vital that the discussion of the class hour be summarized so as to leave two thoughts in the minds of students:

First, there are many methods by which God reveals His will to man.

Second, while all forms of revelation may not be prevalent in any given period of time, revelation is continuous in the Church in one form or another.

Assignments:

Step 4. The next class hour will be a continuation of the subject "The Relationship of Man to God," with emphasis on the problem of evil." Questions concerning the reasons and responsibility for evil in the world probably have already arisen in class discussions. If such has been the case they should now be restated to the class and the students challenged to search for answers to them. If the problem of evil has not been raised—stimulate interest in the coming class hour by asking a few questions such as the following:

1. If God is our Father why does he not save us from wars, floods, earthquakes, etc.?
2. If the world were free from the possibilities of evil would it be a good world for us?
3. Why does evil exist?
4. If you were building a world for your posterity, what type of world would you create? References: *The Gospel Message*, pp. 77-81; Rall, *A Faith For Today*.

Special assignments might be made as follows:

1. A five minute report on some article or chapter on "The Problem of Evil."
2. A five minute report on "Free Agency and the problem of evil."

NEW LIGHT THROWN UPON THE RELATIONSHIP OF MAN TO GOD—(Continued)

Lesson 25. For July 19, 1942

Text:

The Gospel Message, pp. 77-81 (special topic—"The Problem of Evil.")

Supplementary References:

Rall, *A Faith for Today*; Rall, *Christianity*.

Objective:

To bring students to know and appreciate the Latter-day Saint contribution to an understanding of evil in the world.)

Suggested Procedure:

Step 1. It should be easy to arouse interest in the problem of evil in the world. The interest of the class may be already present, as a carry over of last week's discussion. If not, it can be aroused by presenting some problem in which evil is involved. For example: (a) A righteous family is at prayer when an enemy bomb falls upon their home and wipes out the little group. If God exists as a loving Father, who is all powerful, why does he allow such a tragedy? (b) A little boy is struck with infantile paralysis which leaves him a cripple for life. Is God responsible? Could He have prevented the tragedy?

Why does He allow such terrible things to happen? (c) People living along a river receive word from higher up the stream that a flood is on its way and will reach and probably wipe out their home in a few hours. With faith the family prays that God will turn the flood away from their dwelling. Will such a prayer be answered? Can God stop a rushing flood? Will He do so? (d) What do the scriptures say on the problem of evil?

Ask students to present their own problems. List them on the blackboard. Eliminate duplication of problems. Do not answer them now, but move on to step 2.

The Research Period:

Step 2. Having aroused class interest in specific questions invite the students to find answers from the class Manual, and from the "standard works." If books are sufficient in number all students should read at the same time. If books are few they should be used during the discussion, which may start at once. Both teachers and pupils should seek evidence in the scripture or elsewhere to support points of view, and not invoke arguments over mere personal opinions. Students should be encouraged to look upon a problem from many angles, and should be led into reliable methods or techniques for determining the truth in the matter, so far as it may be known. It is hoped that some research may have been done outside the class.

The Discussion:

Step 3. Return to the problems raised by the students or by the instructor and apply the information gained by research into the Manual and the scripture (or other books).

It is especially vital in a discussion of evil that God be not made responsible for the evil acts of man. The words of Mormon should stand out as a beacon light on this subject:

"Wherefore, take heed, my beloved brethren that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil." (Moroni 7:14)

For the development of His children, God has given man his free agency in a universe of opposites, where evil is possible as well as good, war as well as peace, but all of God's efforts are to the end that man shall choose the good and shun the evil. Students should be led to discover this great truth for themselves and the instructor should ask questions and suggest readings which will lead them to wholesome conclusions.

Summarization:

Step 4. Summarize, with the aid of the class the conclusions regarding the problem of evil which have been reached by the class.

(The use of the blackboard is very important. If the teacher prefers, he may have a student write upon the blackboard the questions as they arise, then summarize, rather than doing the writing himself.)

Assignments:

Step 5. The next class hour should be given to student expression on the topics discussed during the preceding three Sundays. It should serve as a type of review period. If some problems have arisen which seem to demand attention these might be assigned for special report at the beginning of the next class meeting, otherwise no new material should arise. The following methods of student expression are suggested:

A Panel Discussion:

1. From four to six students might be asked to serve as a panel, one to act as chairman. The chairman would induce discussion by asking questions of panel members on the subject, "Relationship of Man to God." The class should also be invited to ask questions and to make comments. Panel members may remain seated for the discussion, but should be grouped at the front of the room, facing the other class members.

2. Members might be asked to stand one at a time, and testify as to the values which they have received from discussions of the problem, the "Relationship of Man to God," or to state some one important truth concerning that relationship, or to read one passage of scripture relating to it.

3. Each student might be asked to bring a set of three questions which could be easily answered by one attending the three preceding classes or one who had read the Manual. These questions might form the basis for a quiz program during which two more students at a time may be brought to the front of the class and introduced to Professor Quiz. (The questions might be prepared by the class instructor rather than by the students.)

4. The instructor may prepare a set of questions to be answered orally by members of the class. These questions should be of such a nature that the answers will constitute a summary of previous class discussions on, "The Relationship of Man to God."

Students should arise in answering and be encouraged to make the answers full and complete. (The questions suggested in lessons 23, 24 and 25, could be used for this purpose.)

NEW LIGHT THROWN UPON THE RELATIONSHIP OF MAN TO GOD—(Continued)

Lesson 26. For July 26, 1942

Text:

The Gospel Message, Chapter XIII.

Objective:

To review in the student's mind the contribution of the Latter-day Saints to an understanding of the relationship of man to God.

Suggested Procedure:

Step 1. Complete reports on problems assigned during preceding lessons, if any have not been given.

Step 2. Induce students to express themselves on different phases of the problem "The Relationship of Man to God." This may be done by carrying out the suggestions for assignments made in Lesson 25, or by other appropriate devices the teachers may select. This will serve as a review of the three preceding lessons as ideas previously expressed will be repeated. It is not the object of this class period to break new ground, but to harrow that which has already been plowed.

Assignment:

Step 3. Time should be reserved near the close of the period to make careful assignment for the next class hour. Lesson 27, will be an introduction to the subject, "The L. D. S. Concept of the Gospel as a Way of Life."

The following assignments are suggested:

1. Have a student report on "The Wentworth Letter," what it was, and why it was written. Reference, Joseph Smith, *History of the Church*, Vol. 4, p. 435ff.

2. A five minute talk on "Faith, a principle of growth." Reference, The Gospel Message, pp. 82-84.

Scores of hours went into the preparation of your Manual. Are your students receiving the advantage of that effort?

The lesson Manual is the foundation of interesting class discussion.



Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman;
Earl J. Glade, Joseph K. Nicholes

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR JULY, 1942

WHEAT AND WEEDS

Lesson 22. For July 5, 1942

Text:

Sunday School Lessons (Manual), No. 22.

Problem:

What forces have constantly attempted to lead the Church of God to apostacy and to lead the people away from the standards of the Church?

Supplementary References:

Roberts, *The Falling Away*; Talmage, *Jesus the Christ*, pp. 286-288; Talmage, *The Great Apostacy*; Matthew 13:24-30 and 36-43; 1 Peter 3:18-20; Galatians 3:23-26; Alma 45.

Objective:

To teach that while good and evil always exist side by side, we must be able to exist among the ever-present "tares" without being forced to depart from our standards.

Methodology:

The lesson material printed in the class Manual traces the various dispensations of the Gospel and the consequent apostacies that have followed in the wake of each of the former dispensations. This material might be presented as topics by students, or summarized by the teacher. The vital part of the lesson, however, deals with the application of the message taught by these recurring apostacies (i. e., that there is a constant tendency to be led away from truth and righteousness by the forces of evil), to the daily life of each student. The assignments suggested at the close of the previous lesson should provide background material for a socialized recitation during the major portion of the class period. The following suggestive questions should prove helpful in directing the discussion from the Manual material to concrete applications of the principles in daily life:

1. What message do we learn from the recurrent apostacies that have followed former dispensations of the Gospel?
2. What purpose does the constant presence of evil serve?

3. What evils were present at the temptation of Jesus by Satan? (See Matthew 4:1-11.)

4. What evils contributed to the apostacy in the western hemisphere following the establishment of the Church of Christ among the Nephites? (See *Book of Mormon*, 4 Nephi 22-47.)

5. State various ways in which we are being tempted today?

6. What attitude should the Latter-day Saint youth take toward the present forces that are tending to disrupt our moral and spiritual standards?

7. What can be done to create within our groups an attitude of remaining "wheat," while growing amidst "tares"?

8. What arguments can you present to show that living in accordance with Latter-day ideals is really the best and most joyful way of living?

Assignments for the Next Class Session:

1. Choose six male members of the class and have them present a dramatization of the scene of the organization of the Church on April 6, 1830. (Historical information can be found for this in *History of the Church*, Vol. 1, pp. 60-70 and Roberts, *Comprehensive History of the Church*, Vol. 1, pp. 187-198. Some of the girls should be able to assist in the writing and directing of this skit.)

2. Have a student read Section 13 of the *Doctrine and Covenants*, explaining what conditions led to it, what transpired on that occasion, and what significance it has for the members of this class. (See *History of the Church*, Vol. 1, pp. 39-43 and Roberts, *Comprehensive History of the Church*, Vol. 1, pp. 177-186.)

3. Have a class member report on the three distinct challenges that Joseph Smith issued to the world following the first vision?

HISTORY AND DEVELOPMENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Lesson 23. For July 12, 1942

Text:

Sunday School Lessons (Manual), No. 23.
Page 273

Problem:

What are the most significant events in the historical development of the Church of Jesus Christ of Latter-day Saints?

Supplementary References:

Roberts, *A Comprehensive History of the Church*, Vol. I, pp. 49-84 and 177-198; Roberts, *Outlines of Ecclesiastical History*, Part IV, Sec. 1 and 2; Talmage, *Vitality of Mormonism*, pp. 82-88, 106-108; Evans, *The Heart of Mormonism*, pp. 21-24; 41-44; 75-78; 84-88; Acts 5:37-38.

Objective:

To lead the pupils to an appreciation of their Church's divine origin and to know the most important events connected with its establishment.

Methodology:

As indicated in the objective, this lesson is designed to be both appreciative and informative. The assignments suggested to accompany this lesson, if properly prepared, can be utilized to achieve both purposes. The teacher should briefly review the backgrounds of the Restoration, pointing out that the establishment of the Church grew out of a boy's search for truth. The students are already familiar with the facts of the First Vision, so that these need not be reviewed. What they do need is a realization of the uniqueness of the challenges this message presented. The topic dealing with this subject should be presented at this point.

The second stage of developing the lesson should be built around the restoration of the Aaronic Priesthood and the true form of the ordinance of baptism. The student who was assigned to report on this topic should do so at this period. The place of Priesthood in the Church and its relationship to the Gospel should be stressed at the point, as the male members of the class are at that age when Priesthood should be functional with them.

The group who were assigned the task of writing and producing the dramatization of the organization of the Church should next present their production. This should afford an opportunity to point out the divine elements in the Church and the human elements, and their interrelationship.

A portion of the class period should be utilized as a drill session. The following blackboard form is suggested for this purpose:

<i>When</i>	<i>Why</i>
1823	<i>To tell of Gold Plates</i>
<i>Who</i>	<i>Where</i>
Moroni	<i>In Joseph's Bedroom</i>

Complete the table, having the class fill in the information under the "Who, Why and Where" columns. When it has been completed, some time should be spent drilling upon these dates and events that every Latter-day Saint should know.

Assignments for Next Class Session:

Have students prepare reports on the origin, purpose and function of the following auxiliaries:

- The Relief Society
- The Sunday School
- The Y. M. M. I. A.
- The Y. W. M. I. A.
- The Primary Association
- The Religion Class (later absorbed into the Church Department of Education)
- The Utah Genealogical Society
- The Appendix to Smith's *Essentials In Church History*, pp. 647-657, contains this material in concise form.

HISTORY AND DEVELOPMENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (Concluded)

Lesson 24. For July 19, 1942

Text:

Sunday School Lessons (Manual), No. 24.

Problem:

To what extent is the Church of Jesus Christ of Latter-day Saints able to make adaptations in its organization as new conditions arise in its environment?

Supplementary References:

Roberts, *Ecclesiastical History*, pp. 74-84; Talmage, *The Vitality of Mormonism*, pp. 7, 8, 13-18; Smith and Sjodahl, *Doctrine and Covenants Commentary*, Introduction, pp. 4-16; Smith, *Essentials in Church History*, Appendix, pp. 647-657.

Objective:

To point out that the Church of Jesus Christ of Latter-day Saints is characterized by growth, adapting its functions and developments to serve the needs of its members.

Methodology:

This lesson is similar to the preceding one in that it is largely a drill lesson, designed to review the information that most young members of the Church already know, and stress the most important points in its development. However, it also calls for the formation of an attitude that recognizes both growth and development of the Church with the

passing of the years. Furthermore, it should strive to create a loyalty to, and appreciation for the Church on the part of the students. They should be led to see that its growth, expansion and change, in the past, the present and the future are signs of its divinity and continued guidance by revelation.

In presenting the lesson, the teacher could create an appreciation both for the Church of today and its historical backgrounds by pointing out the similarity between its development and that of the Primitive Christian Church. At the death of Jesus, the Primitive Christian Church was incompletely organized when compared with the one about which the Acts of the Apostles tells us. A Quorum of Twelve Apostles, and two Quorums of Seventy who had functioned as missionaries, appear to have been the total Church officials and the only organization. Doctrinally, the Church's teachings were simple—faith in God, repentance from sin, baptism by immersion, some healing through the Priesthood and the laying on of hands, and the simple sacramental service of broken bread and wine. But following the day of Pentecost, when the Holy Ghost had become an active power in the lives of the Apostles, the Church commenced to both grow and develop—they filled the vacancy in the Quorum of the Twelve (Acts 1:26); selected men to function as directors of the temporal affairs of the Church as our bishops do today (Acts 6:1-6); and within a few years there were Elders presiding in the smaller Christian centers, bishops in the larger places, assisted by priests, teachers, deacons and evangelists. Thus growth was spread out over more than a quarter of a century.

The material in the Manual presents the modern parallel, indicating a similar unfolding of offices and functions as occasions demanded.

The method of blackboard use for drill, suggested in the last lesson, should be applied to the events discussed in this period.

The following questions may prove helpful:

1. What is the significance of the number of revelations given to the Church between 1829 (when the Priesthood was restored) and 1835 (when the Quorum of the Twelve and Seventy were organized)?
2. What needs called forth the organization of the various Church auxiliaries? (Use the topics dealing with these at this point).
3. What relation has the Church Welfare Plan to the idea of Church development in our day?
4. What areas of life, besides those reached by the present auxiliaries, may gradually demand the Church's attention in order to more fully serve its people?

5. What is the difference between growth and development?

Assignments for the Next Class Session:

Assign four committees of students to investigate and formulate answers, one member of each committee serving as chairman, to report on each of the following:

1. Mormons are neither classed as Catholics nor Protestants. Why not? Should we consider this as a compliment or an insult?

2. What two fundamental distinctions can you find between Mormonism and the numerous Christian denominations? (See Manual).

3. Explain the significance of the name of your Church. (See 3 Nephi.)

MORMONISM, A DISTINCTIVE RELIGION

Lesson 25. For July 26, 1942

Text:

Sunday School Lessons (Manual), No. 25.

Problem:

What are the unique elements in "Mormonism" that make it different from both Catholicism and Protestantism?

Supplementary References:

L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 169-174; Evans, *The Heart of Mormonism*, pp. 123-126; Evans, *Joseph Smith—An American Prophet*, pp. 225-316; Stephen L Richards, "About Mormonism" (Pamphlet); Talmage, *Articles of Faith*, pp. 198-214; Talmage, *Jesus, the Christ*.

Objective:

To illustrate that Mormonism is a distinctive and unique religion, originating from neither a continuously existing church nor a reformation of an apostate church, but rather by divine restoration of the original Gospel of Christ.

Methodology:

This lesson should try to achieve two outcomes:

1. To make the student aware of the unique elements in his church and the gospel it teaches.

2. To make the student more appreciative of his church and its teachings.

In order to achieve these goals it is necessary that the pupils should learn these things through participation. It would be well, at this point, for the teacher to review the fundamental theory of student activity and its relationship to the learning process as set forth in Wahlquist's *Teaching as the Direction of Activities*. If the committee assignments for this lesson have been properly pre-

pared under the supervision of the teacher, their presentation should occupy the major portion of the class period. The balance of the time could then be devoted to a discussion and review of the salient features of Mormonism.

The following unique features should be stressed:

1. The unique name.
2. The Restoration, as contrasted with an origin based on a Reformation or a succession.
3. The Church has no static creed or confession of faith.
4. The concept of Priesthood and divine authority.
5. Lay leadership, based on Priesthood.
6. The harmony of the principles of democracy and God-directed leadership in the democratic-theocracy by which the Church is governed.
7. The new scriptures—Books of Mormon, Moses, Abraham and the *Doctrine and Covenants*.
8. The Church missionary system.
9. Gospel teachings:

(This list could be continued to include all of the ordinances, principles and practices of the Gospel.)

Enrichment Material:

"The faith is a huge maw, gulping a dozen denominations. Are you a Baptist? The Mormon believes in immersion. A Methodist? The Mormon obeys his bishop. A Campbellite? The Mormon claims a yet

closer return to apostolic ordinance. A Theosophist? The Mormon holds to pre-existence. A Spiritualist? The Mormon hears voices from the dead. A Faith Healer? The Mormon heals by the laying on of hands. A Second Adventist? The Mormon awaits the Messiah. A Universalist? The Mormon says all will be saved... Limited only by the broad bounds of Christianity, this faith is an amalgamated and coordinated Parliament of Religions." (Reference: *Atlantic Monthly*, 85: 263, 264, Feb. 1900.)

Assignment for Next Class Session:

For several weeks the lessons will be based on the outstanding doctrines of the Church as set forth in the thirteen "Articles of Faith." The teacher should stimulate each class member to memorize the "Articles of Faith" that they might become part of their religious knowledge. In addition to this general assignment, the following topics are suggested for committee research and reports.

1. What circumstances caused Joseph Smith to write the "Articles of Faith"? (See Roberts, *Comprehensive History of the Church*, Vol. II, pp. 130-131.)
2. Devise a plan or memory device that will aid in remembering both the content and the order of the various "Articles of Faith."
3. Make a list of vital teachings and practices of the Church that are not mentioned in the thirteen "Articles of Faith." How can you account for the Prophet's omission of these things?

Genealogical Training (Concluded from page 268)

5. In interviewing kindred use a notebook and be systematic in your questioning, recording upon the proper form the new facts obtained.

6. After the writing is done read back what is written to the narrator for his approval.

7. Record your exact source of information for each item obtained.

8. Most people can give few dates from memory. The aid of reliable records must be had to supplement data obtained from recollection only.

9. Family records and family *Bible* records are more reliable if the entries were written at the time or shortly after the events occurred.

10. Modern scientific research demands that primary records be sought out, and logical conclusions be drawn from the facts found.

11. Our compiled pedigrees must be able to stand the test if need be of cross-examination in a court of law.

12. Actual, documentary evidences should be preserved of ancestral connections wherever possible.

13. Circumstantial evidence should be carefully labelled and distinguished from positive proof.

Discussion Thoughts:

1. Define original sources; secondary sources; facts based on personal knowledge; circumstantial evidence; hearsay; family tradition; hypothesis.

2. By what test would you determine if what is printed in a family genealogy is true?

3. Show that every record maker has a sacred duty to prepare only such records as will stand every test of scrutiny and criticism.

4. When a conclusion is conjectural and still doubtful, what is the duty of the genealogist who records it?

5. Which kind of original record do you consider most dependable?



• Seniors •



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols, A. William Lund, Antone K. Romney

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR JULY, 1942

THE LOST MANUSCRIPT

Lesson 23. For July 5, 1942

References:

Roberts, B. H., *New Witness for God*, Volume II, Chapter 5; Smith, Joseph Fielding *Essentials in Church History*, Chapter 9.

Objective:

To show the wisdom of the Lord in preparing for the lost manuscript ages before the incident occurred.

Observations:

It was a lesson well prepared long in advance. Of all prophets who have lived on the earth none have had greater responsibility, or have accomplished greater things than Joseph Smith. This statement does not include Jesus, our Redeemer, whose work is not compared to mortal man. Joseph's greatest lesson in life of obedience to the mind and will of the Lord came through the medium of the "Lost Manuscript."

Suggested Class Activities:

Scripture reading, I Nephi 9:5-6.

Have as many copies of the *Book of Mormon* as convenient. Remember that from I Nephi to the close of the Book of Omni contains the material of the Small Plates. These writings were not abridged or changed in any way, but were included on the Gold Plates given to Joseph Smith just as they came from the pens of the writers. All of this material is written in the first person. Beginning with the Book of Mosiah it is abridged and written in the second person, except for a few direct quotations and comments by Mormon, the abridger. With this in mind and made clear to the class, read and compare the following, a—from the Small Plates, b—from the Large Plates.

Small Plates

- I Nephi 1:1-2
- I Nephi 22:1-2
- II Nephi 1:1-2
- II Nephi 30:1
- Jacob 1:1-2
- Enos 1:1
- Jarom 1:1
- Omni 1:1

Large Plates

- Mosiah 1:1-2
- Mosiah 4:1
- Mosiah 17:1
- Alma 1:1
- Helaman 1:1
- III Nephi 1:1

Comment rather fully on the references under topic "The Mystery of the Small Plates."

Study the chart carefully. Redraw it on the board. Illustrate the lost manuscript by erasing the part of the line which represents the "lost manuscript" and writing in its place "The Small Plates." You cannot put this idea over abstractly, and it is easily illustrated.

Read the reference in Isaiah, Chapter 29, and show that exact words were used by Martin Harris and Dr. Anthon according to Martin's testimony.

Study Helps:

1. Why did Nephi write two records of the same period as he explains it?
2. Why did Mormon put the Small Plates with the records given to Moroni, as he explains it?
3. Why did Martin want to show the manuscript to his family?
4. To whom was he to show the writings?
5. What became of the manuscript?
6. What did this manuscript contain?
7. What other record contained a history of the same period?
8. What was the real difference between these two records?
9. Why was Joseph forbidden to retranslate the material of the lost manuscript?
10. Could Joseph have translated this material over again exactly as it was on the lost manuscript?
11. Martin was forbidden to act as scribe any more; who took his place?
12. Why was this a great lesson in obedience for Joseph?
13. What special punishment was meted out to Joseph?
14. Who was Dr. Charles Anthon?
15. Retell the conversation between Harris and Anthon.
16. What did Isaiah 2,600 years ago say about this conversation, between Harris and Anthon?
17. What do you think about the incident of the lost manuscript?

Illustrative Stories:

It is said of Jesus, "Though he were a Son, yet learned he obedience by the things

which he suffered." (Hebrews 5:8)

"We glory in tribulation," said Paul, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." (Romans 5:1-6)

Experience is the road which Jesus, Paul, and Joseph Smith traveled. Along the way they developed obedience, patience, sympathy, and all the characteristics which make for greatness.

"It is not every calamity that is a curse, and early adversity is often a blessing. Surmounted difficulties not only teach, but hearten us in our future struggles."—*Sharpe*.

Rousseau said, "The school in which I studied longest and learned most, is the school of adversity."

"The poorest man on earth is the man who has fewest trials."

"Adversity drives people up or down according to their calibre."

"If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you."

By nature Martin Harris was an interesting combination of faith, doubts, fears, hopes. These characteristics sometimes got him into difficulties, but always they resulted in additional evidence to the truth. Of these characteristics, faith and hope, were strongest. He never denied the Restoration of the Gospel, and with his very last words he reaffirmed his signed testimony of the *Book of Mormon*.

Samuel said, "To obey is better than sacrifice, and to hearken than the fat of rams." (Samuel 15:22) If all people today could learn the lesson as perfectly as Joseph Smith learned it, there would be few accidents on our national highways. "What can you do," a gentleman asked a little boy who had applied for work. "I can do what I am told to do," he courteously replied. "You are hired," said the gentleman.

WITNESSES TO THE BOOK OF MORMON

Lesson 24. For July 12, 1942

References:

Barrett, W. E., *The Restored Church*, chapter 7; Kirkham, F. W., *Source Material Concerning the Origin of the Book of Mormon*; Sjodahl, J. M., *An Introduction to the Study of the Book of Mormon*; Smith, Joseph Fielding, *Essentials in Church History*, chapter 10; Talmage, James E., *Articles of Faith*, chapters 14 and 15.

Objective:

To increase faith in the Book of Mormon by showing that God, in a miraculous way, not only had foretold the number and necessity of witnesses, but he had truly prescribed their qualifications, all of which, was in every detail, fulfilled.

Observation:

The question is often asked: "If these witnesses saw and heard what they claim in their written testimony, how could they possibly have left the Church? Does it not weaken and belittle their evidence?" As problematic answers to this question, other questions naturally arise. Was not the evidence the stronger because they left the Church but remained steadfast and true to their testimonies of the divinity of the *Book of Mormon*? At least, no one can accuse them of being in league with Joseph Smith.

Suggested Class Activities:

For scripture reading, have one good reader read the testimony of the three witnesses and another, the testimony of the eight witnesses. Comment briefly on differences in the statements.

Discuss this: What would have been the difference if Joseph alone had seen the Angel and the records?

By special invitation a lawyer who is a member of the ward might discuss with the students the legal phase of such witnesses.

Call attention to the occupations and training of the three witnesses. They represented a good cross-section of the culture of their time.

Joseph Smith did not ask these men to become witnesses. They prepared themselves, worked for, and desired the honor. Their testimony was entirely independent of the Prophet. He had not the slightest influence upon it.

Study Helps:

1. Why were witnesses necessary to the *Book of Mormon* and not the *Bible*?
2. What were the qualifications of the witnesses prescribed by Moroni?
3. What did each of them do to meet these requirements to be witnesses? Be specific in each case.
4. The four men went to the grove. They all took turns in praying, but no answer came. Why?
5. From this experience is it indicated that one person may be responsible for the failure of a whole group not receiving blessings within their reach? Discuss this question quite in detail.
6. Name the three witnesses,
7. Name the eight witnesses.

8. What did the three witnesses testify to?
9. In what respects do testimonies of the three and the eight witnesses differ?
10. Which of the witnesses were excommunicated from the Church? Which one came to Utah?
11. Which witness joined the Church and which one died out of the Church?

Illustrative Stories:

"What interested you most?" a missionary asked an investigator who was reading the *Book of Mormon*. "The testimony of the witnesses," he replied. "Here are eleven reliable, sober men who have signed a written statement that they saw these gold records. The testimony of either two or three of them in any court would have been sufficient to condemn any man. I decided I had better read the book and I am not disappointed."

Some missionaries were holding a street meeting. The subject being discussed was the *Book of Mormon*. The audience was invited to read it. A young college student spoke up and said: "I have read part of it and I do not like it." "What were you looking for when you read it?" the missionary asked. "I did it out of curiosity," the student replied. "Read it again," the missionary advised, "Look for truth; apply the laboratory method of testing and proving and you will like the book." The young man accepted the challenge and was later baptized. The *Book of Mormon* appeals to searchers after truth.

A few years ago a young man born and reared in the Church did all he could to oppose the *Book of Mormon*, much to the sorrow of his parents and friends. He read it studiously to prove that it was false. He became so wrought up over the matter that he could think and talk of nothing else. He was restless and unhappy and finally moved to another community where he continued the opposition. He caused much controversy and disturbance in classes and meetings. He was a real problem to the ward authorities. They did not know what to do.

One Sunday night after a day of unhappy arguments the young man sat up late reading and searching for errors. He finally fell asleep and a voice seemed to say: "Read Isaiah the twenty-ninth chapter." He awoke with a start and hurriedly turned to Isaiah. He had read the chapter many times. This time it was different. The whole truth dawned upon his mind, and he wept like a child. He still lives, 1941, an ardent advocate of the divinity of the *Book of Mormon*.

"How many did it take to convert you?" a convert was asked. "Two," he replied, "the Lord and myself. I did all I could

against it, and the Lord did all he could for it. The Lord had the best of the argument."

THE BOOK OF MORMON PUBLISHED

Lesson 25. For July 19, 1942

References:

Barrett, W. E., *The Restored Church*, chapter 5; Roberts, B. H., *New Witness for God*, Volume II, chapter 8; Smith, Joseph Fielding, *Essentials in Church History*, chapter 10.

Objective:

To show that the Book of Mormon, like the Bible, contains the truth for all earnest searchers, that it is not a special message for a selected few.

Observation:

While the coming forth of the *Book of Mormon* is indeed miraculous, the story is simple, plain, and convincing. To people who accept the *Bible*, there should be little difficulty in accepting the *Book of Mormon*. *Bible* records have been lost to the world and recovered again. Countless events of the *Bible* have their settings in the miraculous. Jesus' birth, resurrection and ascension into heaven are all miracles of the highest order. Visits of angels are common in the *Bible* from beginning to end, and it contains predictions of many messengers yet to come. Why then, should there be any objection to claims made for the *Book of Mormon*?

Suggested Class Activities:

For Scripture reading use *Isaiah* 29:18-23.
Memorize *Malachi* 4:5-6.

Ether 1:7, while an abridgment or a quotation by Moroni, seems to be the first record written in the *Book of Mormon* that has come to us. It is probably a quotation from the Jaredite records which began about 2200 B. C. *Moroni* 10:34, written about 421 A. D., are the last recorded words as we have them; 2,621 years passed between these dates. Have the references read by students and comment on progress of the world during that time.

Note also that 1400 years passed between the last writing in the *Book of Mormon* and its publication. List important world changes between these dates.

Now, 112 years have passed since the book was published. List important events in world progress since then. Compare progress made during these three periods of time and account for the rapid progress during the last short period.

List number of books, chapters, etc., in

the *Book of Mormon*. This information is compiled in the last editions. Examine and comment on them.

Try to find the number of languages into which it has been translated. See Sjodahl's *Introduction to the Study of the Book of Mormon* for suggestions.

Other great truths coming from unexpected sources are expressed in John 1:46 and Matthew 13:55-56. Read these references and compare their problems with the problems connected with the coming forth of the *Book of Mormon*. Have students read the references and make the comparisons with teacher's aid.

Study Helps:

1. The *Bible* was written by the Israelites; why does it not belong to the Israelites alone?

2. The *Book of Mormon* was written by ancient American peoples, but its message is to all people. Why?

3. What was the cost per copy of the first edition of the *Book of Mormon*?

4. What would these books have been sold for to have gained 40%?

5. A good *Book of Mormon* can now be bought for fifty cents. If the first edition had been sold for that price, would the publishers have gained or lost, and how much?

6. How did Martin Harris get money to pay for the first edition? How much did it cost?

7. Why was the *Book of Mormon* called the "Gold Bible"?

8. Who was and where is the man who wrote, "Priestcraft is short-lived," meaning the *Book of Mormon* will be short-lived.

9. What is the Spaulding story?

10. Why did the story continue for many years and then fall out?

11. Where is the Spaulding manuscript?

12. Which have done the most good in the world, those who believed and supported the *Book of Mormon*, or those who tried to disprove it? Why?

13. Sidney Rigdon, Brigham Young, and Heber C. Kimball were converted by the *Book of Mormon*: suggest ways the world has been made better because these men believed it.

Illustrative Stories:

A famous traveler with his party, after infinite difficulty, exertion, and peril, finally surmounted the last precipice of a huge peak in the Sierra Nevadas. Imagine their surprise to find wagon tracks and evidence of a great feast at the highest point.

Great truths seem to have found no easy road to the top. The records of the past are no exception to the general rule.

"Now that I am converted, will I have to give up the world?" a convert asked of a great teacher. "If you are truly converted," the good man replied, "you have gained a world." This is surely true of those early converts and leaders in the church.

The *Bible* and the *Book of Mormon* are like Green and Grand rivers the two greatest tributaries to the Colorado River. Both these rivers head in mountain chains which are far apart; both of them are supplemented with numerous smaller tributaries. Finally, these mighty forces run together, and their combined power gives light, food, and comfort to tens of thousands of people who live within their realm of influence.

The *Book of Mormon* symbolizes the resurrection. A nation of people was destroyed. These people and their record were buried in the earth. There they slept and slumbered for centuries; finally, the record came forth like voices from the grave warning us today lest we, too, destroy the high stage of civilization we have gained.

MESSAGES OF THE BOOK OF MORMON

Lesson 26. For July 26, 1942

References:

Use the references in the last lesson.

Objective:

To show that the Book of Mormon contains another great message to the world. Like the Bible its central theme is salvation through the medium of Jesus our Redeemer.

Observations:

Although the New Testament is perfectly clear concerning the personality, teachings, death and resurrection of Jesus, by 1830, A. D., there was great disagreement among men on these subjects. Were it not for the *Book of Mormon* and other modern revelations, the world would still be in darkness about Jesus and the true meaning of the Gospel.

Suggested Class Activities:

For Scripture reading use again paragraph two of Moroni's preface to the *Book of Mormon*.

For memory gem use Alma 32:21.

It is true none of us has seen God. We are dependent upon others for this direct evidence. Men in Old Testament times saw him and left us their testimonies. While Jesus was on earth men lived and worked with him. Joseph Smith and others in our day testify that God lives for they saw him. The *Book*

of *Mormon* leaves no doubt about the reality of God.

Read carefully all references given in the lesson and compare them as to clearness with the following from the Bible: Genesis 32:30; Exodus 24:9-11; Exodus 33:9-11.

Compare all of these with the experience of Joseph Smith in the grove when he saw both the Father and the Son, and *Doctrine and Covenants* 76:22-23.

As a brief review for the next lesson, assign four students to give two-and-a-half minute discussions on Jesus as portrayed a—In the Old Testament, b—in the New Testament, c—in the *Book of Mormon*, d—in modern Scriptures and experiences.

If these topics were expanded to five-minute discussions and given in a sacrament meeting, or an M. I. A. preliminary program, of twenty minutes, it would be an interesting and profitable exercise.

Study Helps:

1. In all Scripture, ancient and modern, Jesus is the central figure. Why is he so important? Go into detail.

2. What are the specially interesting features about the vision of the Brother of Jared in Ether, chapter three? Be definite.

3. Compare the vision of the Brother of Jared about 2000 B. C. with the vision of Joseph Smith about 2000 A. D. How alike, how different?

4. Just what did Nephi see in vision concerning the coming of Christ? Be specific.

5. You should read III Nephi, chapters 10-20 and note the many interesting things told there about Jesus.

Illustrative Stories:

In the following references are beautiful stories concerning Jesus and his work. Retell them in detail.

NO MAN KNOWETH

Would you have crucified the Christ
In those days long ago?
And do you crucify Him now
As He walks to and fro...

Wearing, one day, a laborer's coat,
A beggar's shoes the next,
Or carrying a poet's pen,
Or singing a Christian text;

If you have put Him from the door
Or laughed in mockery,
You have helped to crucify the Christ
That comes to you and me.

Not only is Jesus the central figure in all Scripture, He also is central in time. Every important world happening is measured in time from His birth B. C. or A. D. "What do you think of Christ?" Dr. Robinson asked a prominent business man. "I suppose I never think of Him," the gentleman replied. "What year were you born?" the doctor continued. "In the year 1843," was the answer. "My friend," the doctor said, "you have lived forty-eight years, measuring each year from the birth of Christ; you have written thousands of letters dating each one from that single great event and yet you have not thought of Him who remembered you in His death."

God changes not. Jesus is the Redeemer of all men in all ages and in all countries. A good farmer attending conference was impressed with the above thought. He arose and said: "I cannot preach but I should like to tie the bag of the good things of this conference." Then he read Hebrews 13:8, "Jesus Christ, is the same yesterday, and today, and forever."

Jesus said, "For the Son of Man came not to destroy men's lives, but to save them." (Luke 9:56.) An army officer was dying of yellow fever. "Move my bed over there," he begged, "that I may die in the sun." His wish was granted, but he did not die. In some way the sunlight arrested the disease and he recovered. Even so, through the power of Jesus, our Redeemer, we are taken from death to life.

There was once a poor girl who had nothing, could buy nothing. One day she was in poverty; the next day she was able to buy anything she desired. She had married a rich man. People who do not know and love Christ are like the girl in her poverty. When Jesus comes into our lives, we are rich beyond the wealth of the world.

— By CLAIRE STEWART BOYER

They looked for a King in Jerusalem,
In velvet and gold and lace,
And they did not recognize the Christ
With a pitying, sorrowful face;

So we may look for a regal way
That He is to come once more,
And we may blindly pass Him by
Or turn Him from the door.

For no man knoweth the time He comes
To enter your heart or mine
Through a tired smile or a pleading look
Or a tone or a wistful line!



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE LIFE OF CHRIST
For Boys and Girls 14 Years of Age

CONCERT RECITATION FOR JULY

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (Doc. and Cov. 121:41.)

LESSONS FOR JULY, 1942

THE CHURCH IN THE ROMAN EMPIRE

Lesson 24. For July 5, 1942

Objective:

To teach that the Church of Jesus Christ can exist and thrive among us only if we are true to its teachings and loyal to its work.

References:

Widtsoe, O. J. P., *The Restoration of the Gospel*, Chapter 3; Roberts, *The Falling Away*, Chapters 4-7; Talmage, *The Great Apostacy*; Tanner, George S., *Comparative Christian Religions*; L. D. S. Department of Education, Chapter 13; Barker, James L., "Protestors of Christendom," *Improvement Era*, Vol. 41, 1938, Articles I to VI.

It is not expected that the teacher will study all these references. Any one or two will prove helpful. Many are given in the hope that some of them will be available to all teachers.

Organization of Material:

This lesson covers about twelve centuries of Christian history—from the Second to the Fourteenth Centuries, A. D. This period of history is marked by the rise and influence of the Catholic Church. Obviously, our study of the Catholic Church over such an extended period of time cannot be exhaustive. All we can hope to do is establish a sound point of view and right attitudes towards the Catholic movement.

Our own Latter-day Saint position is that our Church is the true Church of Jesus Christ, restored through revelations to the Prophet Joseph Smith. The Restoration presupposes a "falling away" from, or a loss of that which once was on the earth—namely the Primitive Church of Christ established

by Peter, Paul, and the other disciples of Jesus. And so our task in this lesson is to indicate why the Church of Christ did not remain on the earth down through the centuries, but had to be restored. What is the answer? Why did an apostacy take place?

The Manual, Lesson 24, attempts to answer this question. If students will read it, answering the group of questions which introduces each part, they will find an answer.

The following are points which the teacher may well stress:

I. The Apostacy took place because of the failures and sins of men.

Sometimes our people get the idea that the Apostacy took place because our Father in Heaven wanted it to be so, in order that a Restoration of the Church could take place in the latter days. This is not true. Christ did not have His Church established just so it could be taken from the earth. He wished that men would be true to His Gospel and preserve the Church in truth and right upon the earth, so that it might be a blessing to men down through all ages.

II. Evidences of the failure of men to be true to the original spirit and practices of the Church of Christ.

- Loss of faith in living prophets and in continuous revelation from our Father in Heaven.
- Important changes in the ordinances of the Gospel. Pagan ritual introduced in order to appeal to all people.
- Loss of faith in God as He was taught by Jesus and the great Prophets of the Old Testament; and the wrong idea about man's life on earth in many respects; e. g., that he is born in sin.
- The Priesthood was taken from the earth because:
 - It had become restricted to only a relatively few men.
 - Because the Lord was not pleased with the manner in which men tried to exercise its authority.

Application:

In this lesson we have indicated some of the evidences of apostacy. We turn now to the great Reformers of Catholicism to see what it was they were trying to change in their own Mother Church and how they were setting the stage for the Restoration.

MEN IN REVOLT

Lesson 25. For July 12, 1942

Objective:

To teach that there is no greater type of courage than this: To do that which one knows to be right.

References:

Look up the lives of the men mentioned in the lesson: Waldo, Wyclif, and Hus, in Hastings, *Encyclopedia of Religion and Ethics*, or in the *Encyclopedia Britannica*; McNeil, *Makers of Christianity*, Vol. II, Chapter VI, Henry Holt and Co.; Lord, *Beacon Lights of History*, or in any good history of the Reformation such as Lindsay's, *A History of the Reformation*; McGiffert, *Protestant Thought Before Kant*.

Organization of Material:

A. A Word of Caution.

Many of your students will have already heard of the Reformation and something of the men to be studied in these lessons. And, even if some have not, names as such will mean very little.

Our chance to make this group of lessons interesting and refreshing will depend largely on:

1. Our ability to make these historical characters really live with some concrete stories and descriptions of their lives and achievements.

2. And our success in leading the students to a large perspective of the Reformation; so they can see it as a transition from the Apostacy to the Restoration.

B. Aims of Lessons 25, 26 and 27. Through these three lessons we should help the students to arrive at:

1. A knowledge of the conditions in the Catholic Church of the late Middle Ages and early Modern Times which stirred the souls of the Reformers to cry out against the Mother Church. (This is a further illustration of the Apostacy.)

2. An appreciation of the great men—Waldo, Wyclif, Hus, Luther, Zwingli, Calvin and others—who had the courage to stand up, at the risk of their lives, for that which they thought was right.

3. An understanding of why the Reformation failed to again restore the true Church and Gospel of Jesus Christ.

4. An appreciation of how the Reformation prepared the way for the Restoration of the Gospel and Church of Christ.

C. Method of Lesson.

I. Peter Waldo.

- a. His life.
- b. His courage.
- c. His contributions.

1. He introduced the *Bible* to the common people in their native French language.
2. He emphasized the teachings and life of Jesus, rather than the extreme emphasis of the Mother Church on sacraments, images, and purgatory.
- II. John Wyclif.
 - a. His life.
 - b. Conditions in the Church which aroused his anger.
 1. Wealth of clergy and poverty of the people.
 2. Church practices, such as image-worship.
 3. Worldliness and arrogance of the papacy.
 - c. His courage.
 - d. His friends in high governmental positions.
 - e. His contributions.
 1. Translated the *Bible* into English.
 2. Spread a knowledge of the *Bible* throughout the Kingdom through a system of lay preachers and singers. (Lollards)
 3. Inspired Hus and Luther.
- III. John Hus.
 - a. His life in Bohemia.
 1. Courageous criticism of the Church.
 2. Trial and death at Constance in 1415.
 - b. His contributions.
- IV. The Results of the Work of These Early Reformers.
 - a. The *Bible* had become known to many people in their native language.
 - b. Many people had been thus stirred to do their own thinking in religious affairs.
 - c. Good men had spoken publicly against the evils of the Mother Church.
 - d. The fire of the Reformation was smouldering.

Enrichment Material:

1. Locate on a map the home-land of each of these three men; e. g., Wyclif, in Yorkshire and Oxford, England; Waldo in Lyons, France; and Hus in Prague in Bohemia (Czechoslovakia).
2. Student reports on these men assigned a week or two in advance would add interest to the discussion.

Application:

Although these men were not immediately successful, they laid the ground-work for Martin Luther's revolutionary influence on the Christian world.

PIONEERS—THEN AND NOW

Extra Lesson. For July 19, 1942

Objective:

To inspire a love for our Church that will find expression in a personal and group contribution to the Church.

References:

Pioneer stories and biographies, such as Evans, John Henry, *Charles Coulson Rich, Pioneer Builder of the West*; See *Improvement Era*, Master Index, 1897-1940 under Pioneer.

Organization of Material:

People love the things they work and sacrifice for and serve. We need to give our students an opportunity to render help to the Church. Only then will they truly love it and feel bound to it. Missionaries become enthusiastic over the Gospel and Church because they are living and working for them.

I. Illustrations of the Pioneer Devotion to the Church.

The first part of the lesson should consist of retelling or reading a few stories which illustrate some of the courageous and unselfish services rendered the Church by some of our pioneer converts.

See Evans, Charles C. Rich; Wilford Woodruff's Journal, and references above.

Our youth don't know the voluntary work rendered, the hardships endured, and the courage shown by early converts to the Church everywhere. They seldom stop to realize that the pioneers probably did some of the following things because of their love for the Church:

1. Left their native countries.
2. Changed their occupation.
3. Buried their kin who had died from the rigorous hardship and persecution encountered in America.
4. Built temples with their own hands.
5. Built cities.
6. Colonized waste places.
7. Left families to fulfill missions.
8. Built meeting houses and schools.
9. Others:

II. Our Service to the Church Today:

Questions:

1. What do we boys and girls do for the Church today?
2. Do we think of what we get from the Church or what the Church is going to get from us?
3. How can we serve the Church now and the rest of this year as a class?

Suggestions:

At this point in the lesson we should be

ready to draw out of the class or suggest to it, some worthwhile project of service to the Church. Consult with the Bishop in advance of the class period. If he has a good proposition, let him present it to the class. Doubtless you can get suggestions from him. The following ideas may be suggestive:

1. A contribution to the Church Beautification Program.
- a. Does your class-room need anything you could make or give; a picture, curtains, a black-board, a cleaning, paint?
- b. Can you, with the Bishop's permission, clear away weeds, rake the gravel, trim the lawn, or something similar to the chapel grounds?
- c. Are there widows in the Ward whom you might serve under the direction of the Relief Society President? e.g., chopping wood, cleaning yards, cleaning house, repairing fences, painting?
- d. Can you beautify your community? The class might meet bi-weekly at one another's homes and help each other, group-wise, to beautify your own homes and yards.
2. A contribution to Church Welfare Program.
- a. This fall your class might make toys, doll houses or cradles, etc., sew or what not as a help to the Ward Welfare Plan.
3. Write letters to missionaries and to ward boys who are in the army.
4. Collect back numbers of Church magazines to have bound for ward libraries.

Conclusion:

In any case, do something as a class to render service to the Church of Christ and to give class members a creative experience in Church Service.

LUTHER DRIVES NAILS IN
A CHURCH DOOR

Lesson 26. For July 26, 1942

Objective:

To reveal the courageous life and work of Luther and its positive results.

References:

Encyclopedias (See Luther); McNeil, op. cit. Chapter 7; Lindsay, *History of the Reformation*, Vol. I, Book II.

Organization of Material:

This lesson is biographical. The aim should be to motivate student interest in the Manual lesson which tells the story of Luther. How can this be done? Try, if you wish, the following suggestion:

1. Discover the nationality of the forebears of the members of your class. Begin the class with a question like one of these:
 - a. How many of your forefathers were: German? Danish? Norwegian, Swedish? Dutch? English, French, Italian, or some other nationality?
 - b. What religion did they profess before being converted to Mormonism? Most of them will have come from Protestant countries and religions. They will be interested to learn how and through whom these countries became Protestant. In this way you can relate Martin Luther to their lives.
2. With a map of Europe before the class, either on the wall or blackboard, point out the basic religion of the Western Nations. (See enrichment material.) Then you will have their interest for the study of Luther.

I. Luther's Life.

- a. A peasant boy.
- b. A singer in the street.
- c. Student of theology, monk, and University Professor of Theology.

II. Luther's Rebellion.

- a. Causes: Sale of Indulgences by Tetzel, Worldliness as seen in a trip to Rome, and other church practices.
- b. Luther's thesis nailed on the Church Door.
- c. Results:
His trial and protection.

III. Luther's Achievements.

- a. Made the Reformation a fact in Germany.
- b. Translated the Bible into beautiful German.

c. Composed beautiful hymns: e. g., Christmas Cradle Song.

d. Developed strong qualities of character: Courage, perseverance, faith, love for truth and right as he understood them.

IV. Why Luther Succeeded.

Other forces were breaking the power of Rome in the world. These helped Luther's cause to succeed. For example:

- a. The Crusades.
- b. The Renaissance.
- c. Discoveries.
- d. Rise of National States.
- e. The Invention of Printing.

Enrichment Material:

1. Show on a map of Europe the basic religious affiliation of the countries of the forefathers of the students, e.g.
 - a. Catholic: Italy, France, Spain, Portugal, and Southern Germany and Austria, much of Ireland.
 - b. Lutheran: Two-thirds of Germany and much of Denmark, Norway, and Sweden.
 - c. Calvinist: Holland, England, Scotland, French Protestants; Switzerland, which was also strongly influenced by Zwingli.
2. Locate on the map of Germany, Luther's place of birth (Eisenach); the beginning of his reform (Wittenberg); and the place of his trial (Worms).
3. Read a verse or two from some of his hymns, or get the chorister to sing one in Sunday School, if appropriate.

Application:

Considering Luther's greatness and sincerity, why was the Church of Christ not restored through him? We shall treat this question next Sunday.

A BULWARK OF SAFETY

In addition to the moral and spiritual conviction and soul-inspiring testimony which I have of the truth and ultimate saving grace of the Gospel which we call Mormonism, which conviction and testimony really underlie all our religious faith, one important reason why I am a Mormon is that the Gospel of Mormonism has always provided me with a simple, yet comprehensive, honorable, virtuous, charitable, and righteous rule of action to guide me in my life's work and play. Although I may not have always followed its

promptings, it has never failed to make plain to me the line of demarcation between right and wrong, godliness and ungodliness. To me it has been and is a great teacher filled with all knowledge and perfect in its guidance; a bulwark of safety affording complete protection against the onslaughts of temptation—a tower of inspiration—stimulating and encouraging and serving ever to remind us that we are created in the image of God and may become perfect even as He is perfect." —*From a Sunday School talk by Elder Stephen L Richards.*



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE RESTORED CHURCH
For Boys and Girls 12 and 13 Years of Age

LESSONS FOR JULY, 1942

Note:

There are four lessons for this month. It would be well for the teacher to read them all in the Manual and then to go over the *Instructor* material for the same lessons. This will enable him to avoid any duplication that might otherwise creep into the presentation of each lesson.

The first three lessons for this month are about what is known as Zion, which was in Missouri. The fourth takes us back to Kirtland.

HOW THINGS WERE IN ZION

Lesson 24. For July 5, 1942

Objective:

While one should always try to get on with others, yet one should never give up a principle of right in doing so.

This objective (a) grows out of the material presented in the lesson and (b) bends in the direction of the life of the class today.

These facts should be kept in mind by the teacher. It is necessary, if we are to progress, to profit by the example and experience of others. Therein lies the evidence of our intelligence.

Outline of Material:

- I. A Reminder:
 - a. Of the two gathering points:
 1. Kirtland, in Ohio
 2. Jackson County, in Missouri
 - b. Meaning of the word "Zion":
 1. A place (Missouri)
 2. A condition (purity)
 - c. Growth of the Church
- II. How People Got on in Zion:
 - a. Time element—1831-33
 - b. Conditions of settlement:
 1. Observance of law
 2. Teaching others
 - c. Industry
 - d. Education, schools
- III. "Old" and "New" Settlers there:
 - a. Meaning of each term
 - b. Differences between the two classes:
 1. Social:

- (a) Saints from the North
- (b) Others from the South

2. Religious

IV. More about the Higher Law:

- a. The act and the thought
- b. The rule about eating and drinking
- c. The rule about money values
- d. The higher law in Zion

Lesson Enrichment:

In this colony of Latter-day Saints were some highly intelligent men. Among the most prominent of these were: Oliver Cowdery, who had been a school teacher; William W. Phelps, who had been the owner and publisher of a newspaper in New York State; Edward Partridge, who had been a successful merchant and manufacturer in Ohio; Sidney Gilbert, who had been a partner (senior partner) of Newel K. Whitney; John Corrill, whose occupation we do not know, but who was an exceptional man much respected by everybody who knew him.

Of these men we shall learn again presently, when they made an effort to get along with the "old" settlers, even to offering their lives for their people.

As for the rest of the Saints there, they were men and women of intelligence and industry, who had lived on farms in the East and who were respected by others, before they joined the new church.

Lesson Development:

Start out by asking your class to consider some of the differences between themselves and others in cases where they disagree. Are there any differences in their community? To what are they due? Can there be a conciliation? If so, by what means?

The lesson should have been read, of course, by all the class. How can you bring this about? Do you allow them to prepare their lessons in class, during study periods?

Lay stress on the idea that, in all differences, it is necessary to hold to certain principles. Minor matters ought not to count.

It was the principles of the gospel that brought the Latter-day Saints to this place. What principles?

Readings:

It is always well to read more than is to be found in the Manual. There is, of course,

the authoritative *History of the Church*, which contains the documents (Volume I). If you can obtain such of the *Faith Promoting Series* as the *Journal of Newel Knight*, you will have some more first hand material. Such secondary sources as *Essentials in Church History* (Smith) or *One Hundred Years of Mormonism* (Evans) will also furnish the necessary additional material.

Application:

If you do not take the objective suggested herein, then whatever objective you may take should bear on the conduct of your class today.

THE SAINTS DRIVEN OUT OF ZION

Lesson 25. For July 12, 1942

Objective:

When one is right and suffers for his views, one should be as patient as possible, for his reward is sure.

It is thought that the expulsion of the Saints from Jackson County, Missouri, would be more interesting and intelligible than the usual generalities. Hence the departure in the case of Bishop Pettigrew.

Readings:

Unfortunately the journal of the Bishop has not been published, except such parts as has appeared in *The Instructor* this year, but in Volume III, of the *History of the Church*, there are some first hand accounts—that of Elders Pettigrew and Lyman Wight, particularly—which will reveal the harrowing details of this expulsion. Otherwise the teacher will have to confine his material to second hand matter. The material in the Manual for this lesson is new, never having appeared in print before.

Outline of Material:

- I. David Pettigrew:
 - a. Who he was
 - b. His conversion
 - c. Settlement in Zion
- II. Elder Pettigrew Has Visitors:
 - a. Who they were
 - b. Their mission to him
 - c. His rights in the situation
 - d. Their answer to him
- III. Give Up Your Religion and Prophet:
 - a. The prayer meeting
 - b. The threat
 - c. Effect of the threat
- IV. What Happened Afterwards:
 - a. Second visitors to Elder Pettigrew
 - b. What they did
 - c. Return to the farm; what he found there

V. What All This Amounts to:

- a. The Saints had done nothing to merit ill treatment by the "old" settlers
- b. Their enemies had no regard for law
- c. The officers neglected their duty
- d. Firmness of the Saints to the right

Helps in Teaching:

Do the members of the class ever suffer embarrassment from holding to their views of what is right? If so, this will prove a good starting point.

Is it ever worth the cost, to give up one's ideals of life in order to win favor with those who have lower ideals?

What the "constitution" was which Elder Pettigrew's visitors on that first occasion would substitute for the Constitution of the State, was a document drawn up by the mob before their attack on the Saints. (See *History of the Church*, Vol. I, p. 374, and note.)

Questions:

What is meant by an ideal of life? (Break this question up into some of the most important principles that go into the making of an ideal.)

What is an ideal body—or one as nearly ideal as we can picture? (Break up this question into various particulars needed to make it understandable.)

Why is it so difficult for young men to get into the air corps in the army? (Is there someone in your ward or town who can give the qualifications required?)

What is an ideal character from the point of view of the mind? How important is this nowadays?

What do you understand by "character"? What qualities go into the making of a good character? How important is the power of will here?

Compare the Latter-day Saint ideal of life with that of those who do not accept this ideal?

All this may not seem to be related to the lesson, but it is. The Saints in Zion had a higher way of life than the "old" settlers, and they were unwilling to lower their standards. They had certain beliefs, and they suffered expulsion rather than give them up.

The matter of standards should be made clear to the pupils in your class, with the necessity of standing by them at all hazards.

AN ARMY ON THE MARCH

Lesson 26. For July 19, 1942

Objective:

When others are in trouble, one should do all in his power to bring them relief.

This objective grows out of the lesson. The Saints in the East went to the relief of the Saints in the West, when they heard they were in trouble. And they made sacrifices to do so. They left their work, gave of their money, and walked hundreds of miles to do this.

Readings:

As in other lessons, so here: the best source of material is the original documents. Also they are more detailed than secondary sources. These are: *The History of the Church*, Vol. II.; Volume II also has some original testimonies; quotations to be found in such books as *Essentials in Church History*.

Outline of Material:

- I. A Puzzle to the Farmfolk:
 - a. If you had been in Indiana
 - b. Appearance of the army
 - c. Orderly march
- II. They Kept Their Secret:
 - a. Questions by the curious
 - b. Answers by the marchers
 - c. Why the secret
- III. A Strange Army, Indeed!
 - a. Sunday in camp
 - b. The preachers
 - c. Character of the men—snakes on the way and treatment of them
 - d. Why this treatment
- IV. We Let You in on the Secret:
 - a. Who these men were
 - b. Their commander
 - c. Purpose in march
 - d. How they had been gathered
- V. What Was Accomplished by the Expedition:
 - a. Conversations with the governor of Missouri
 - b. Result of these conversations
 - c. Provisions for the needy
 - d. Cholera on Fishing River
 - e. Mob thwarted

Helps in Teaching this Lesson:

First, get a point of contact. Does anyone in the class know of a situation in which help might be given? What is it? (This should not be too personal.) How might this aid be given? By whom? At what sacrifice?

A man was once driving a wagon load of lumber through a village. It broke down. Then people gathered about the man and the wagon. One said he should have done this; another said he ought to have done that; and so on. They were all sorry that it had happened, sorry for the man.

It happened that the man had no money to get his wagon repaired. All the curious

visitors knew this. But only one of them was *really* sorry. He said, taking off his hat and putting a dollar into it, "I am sorry one dollar's worth. How sorry are you—and you—and you?" And he passed the hat around to everyone.

Among them they gave enough to mend the broken wagon.

A Problem in Arithmetic:

How much money would two hundred men have made in three months (not counting Sundays), at two dollars a day? That is the amount Zion's Camp paid to try to redeem Zion. They were gone from their work for three months.

What would their families do while they were away? _____

A TEMPLE NEAR LAKE ERIE

Lesson 27. For July 26, 1942

Objective:

"Seek out of the best books words of wisdom: seek learning even by study, and also by faith."

These words are from the *Doctrine and Covenants* (88:118), in a revelation to the Prophet Joseph Smith. They should be carefully thought out by the teacher before the class is conducted.

What are some of the "best books"? Must a book, in order to be "best," be one of the four which we regard as sacred? What good books do your pupils have access to in their homes? in their public libraries? What is the meaning of the word "study" as used here? What is the difference between studying a book and reading it? How can one obtain learning by faith?

The objective given here is pertinent because, in Kirtland, learning was pursued "by study and also by faith." Schools were conducted there. One of the things, therefore, for which the temple stands is "learning by study and faith."

Readings:

The Manual, of course; also the material given here now; the revelation dedicating the Kirtland temple (section 109). In the study of this extraordinary revelation, take out of it such items as you may need in the teaching of this lesson. Then there is the account of the dedication of the temple given in the *History of the Church*. (See Chapter 29, Vol. II.)

From that chapter select one of the hymns sung at the dedicatory services, and either sing it or have it read in the setting there given.

(Continued on page 291)



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman;
Marion G. Merkley, Archibald F. Bennett

Subject: OLD TESTAMENT STORIES
For Boys and Girls 10 and 11 Years of Age

LESSONS FOR JULY, 1942

RIGHTEOUS KING BENJAMIN

Lesson 24. For July 5, 1942

Objective:

To point out and encourage the cultivation of those qualities that make for righteous leadership.

Point of Contact:

Ask the class to name some of the leaders in the world today, and tell what qualities make some good and some bad.

List on the board all of the virtues one would like to see in a king or president.

Organization of lesson material:

From either of the points of contact given above, this lesson on the leadership of King Benjamin may be effectively introduced. Among the desirable virtues which he displayed in his reign are the following which might be emphasized:

1. He *led* his people, instead of simply commanding them.

2. He gave the Lord credit for his victories and other accomplishments, instead of boasting of his own strength.

3. He labored with his own hands and did whatever he could to relieve his people from burdensome taxes.

4. He counseled his people in matters spiritual, as well as temporal.

5. He set an example of service before his people.

The story of King Benjamin might well be brought to a climax with the class discussing and memorizing the significant words set in bold face type in the Manual: "When ye are in the service of your fellow beings ye are only in the service of your God."

Enrichment:

Discuss the statement of the Savior, found in Matthew 20:26, 27: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Point out how great men have followed this precept. King Benjamin is an example. Joseph Smith and Brigham Young are others.

Should we not hold this precept before us,

whenever we are considering the election of public officers? How different the world would be if all leaders lived by this precept?

Is not the same principle of service applicable to each of us in our own responsibilities? Discuss this.

Desired Outcomes:

The lesson should lead to an attitude of less selfishness and a desire to be of greater service, to think less of what one might get out of the performance of a particular responsibility, but rather what one might give.

ABINADI, THE FEARLESS

Lesson 25. For July 12, 1942

Objective:

To cultivate courage to stand for the right regardless of the consequences.

Point of Contact:

Either item 1 or 2 under "Things to do" in the Manual will serve as a point of contact to lead into a presentation of the lesson.

Organization of lesson material:

The lesson may well be opened with a comparison between King Benjamin, of whom we learned last week, and King Noah, with whom our lesson for today deals. The comparative qualities of the two kings may be listed on the board as the class names them. Emphasis should be placed on the fact that where much is given much is expected; that the Nephites, because of the knowledge with which they had been blessed, were under severe condemnation for falling into sinful ways.

This will set the scene for the story of Abinadi, one of the great examples of moral courage in sacred history. His case is somewhat similar to that of Elijah, with which the students should already be familiar. Abinadi certainly realized that his life would be taken if he condemned King Noah, and yet he courageously upbraided the king as the Lord had commanded him to do. Though he was killed for this, those who had heard him were left without excuse, for the Lord had warned them by his prophet as he had promised he would do.

Enrichment:

The story of Abinadi offers an excellent opportunity to teach moral courage in daily living. The students may be called upon to outline situations requiring moral courage, situations that they must surely face at some time in their lives. Among these are temptations to break the Word of Wisdom when out in a social group, to forsake the law of tithing when it might appear the money could be used for other purposes, to cheat in school examinations or to do other things which are not compatible with the teachings of the Church. They should be made to feel that if obedience to the commands of God was of more importance than life to Abinadi, then certainly they should have the strength to do what is right under all circumstances.

Desired Outcomes:

A firmer resolve to live according to the teachings of the Church should come to each student after participating in the presentation of this lesson.

ALMA, THE FOUNDER OF THE CHURCH

Lesson 26. For July 19, 1942

Objective:

Same as previous lesson—to cultivate moral courage.

Point of Contact:

Let the members of the class name and tell briefly of some of their favorite heroes. Most of them will prove to be men of great physical courage. This will open the way for presentation of the story of a man of great moral courage, Alma, the young priest.

Organization of lesson material:

This is the narrative of a young priest in the king's court who was brave enough to accept the truth when he heard it. By treating this as a story of tremendous courage, which it actually is, the teacher can take advantage of the students' natural interest in genuine heroes.

Depict Alma as an able and promising young priest who had gained royal favor. Rich opportunities for fame, honor, and wealth lay ahead of him. But when he heard Abinadi, the hated prophet, preach and warn the king and nation, he recognized his words as truth. Doubtless fully realizing what would come of his action, he pleaded with the king to save the prophet's life. In consequence of his courage he lost his position and friends, and was forced to flee for his life, a hunted outcast. Truth with him was

more important than wealth, and the spirit of the Lord more to be sought for than the praise of men.

Enrichment:

Many, many stories are available which can be used to enrich this lesson. Matthew (chap 19; 16-22) tells of a rich young man who came to the Savior to inquire the way to eternal life. Jesus finally told him that he should sell all he had and give to the poor and follow Him. "But when the young man heard that saying, he went away sorrowful: for he had great possessions." On the other hand there are numerous cases of men and women who have greatly sacrificed in order to do the Lord's will. Orson Spencer (his story is found in *Spencer's Letters*) and his wife gave up all that was dear to them and turned their backs on their friends when they heard the message of the Restored Gospel. Only a few years ago a young man who joined the Church in England lost his job, was expelled from his home and was forsaken by his friends. Heber J. Grant laid aside some of his fondest dreams when he was called to preside over the Tooele Stake. Melvin J. Ballard put away his plans for Harvard University when he was called to go on a mission. In your own ward or community there are doubtless many people who made great sacrifice to come into the Church or to answer some special calling. Perhaps one of them could be invited to briefly relate his experience to the class.

Desired Outcome:

This lesson should lead to increased willingness to do whatever one is asked to do by one's teachers and other authorities in the Church, regardless of the personal sacrifice involved. It should result also in increased strength to resist temptations to disregard the teachings of the Church.

ALMA, THE GREAT HIGH PRIEST

Lesson 27. For July 26, 1942

Objective:

To show the mighty consequences of faith.

Point of Contact:

By previous assignment have some of the students come prepared to tell of the conversion of the first member of their families to come into the Church, and of some of the sacrifices involved in this. Then let them name some of the great blessings that have come as the result of the faithfulness of that individual.

Teaching Suggestions:

With the introduction given through the point of contact the story of Alma and his followers may be treated as an example of the tremendous good that came of this young priest's faithfulness and courage.

He and his followers were forced to flee for their safety, but that flight was rewarded with the lovely land of Helam. Alma's faith saved them when the Lamanites came against them, and through his and their faithfulness they were able to escape from the Lamanites, and were led to the good people of Zarahemla. Here, under the beneficent rule of King Mosiah, the Church of Christ was set up.

It is remarkable to contemplate the vast amount of good that came of the faithfulness of Alma. An entire nation had come to serve the Lord.

Enrichment:

Building on the experiences recounted in the opening of the lesson and the story of Alma, the teacher might well treat with detail the case of one family in his or her own ward or community to indicate that in our own time we are witnessing the mighty consequences of faith.

Take a family whose membership in the Church goes back three or four generations.

Then, perhaps on the blackboard, in the form of a genealogical chart, indicate all who have been born into the Church and all who have been brought in by missionary sons or grandsons of the original members. The result will be a truly amazing and faith-promoting picture within the grasp of the young people of the class.

From this lead to a discussion of the fact that the courses of our own lives and those after us hinge upon our day to day decisions. A little smoking, a little cheating, a little stealing or lying may appear harmless, but the experiences of life indicate that such small actions often exert tremendous influences upon the future. Likewise, kindness and goodness, attention to duty and obedience to parents and teachers leave an indelible impression in shaping the future course of one's life.

Desired Outcome:

This lesson should lead to increased appreciation for all of those religious pioneers who sacrificed to make possible that which we have today. It should also lead to increased faithfulness on the part of each student who realizes that the future hinges upon today's acts.

Juniors (Concluded from) (page 288)

Outline of Material:

- I. What A Temple Is:
 - a. Temples you have seen
 - b. Temples you may know about
 - c. The first temple in this dispensation
- II. Why We Build Temples:
 - a. Our home and the temple
 - b. In what sense the temple is a home
 - c. Temples and our affections
- III. The Kirtland Temple:
 - a. Where located—near lake
 - b. Size and appearance
 - c. Training for missionaries there
 - d. Other things done there
- IV. Dedicatory Ceremonies:
 - a. Time, circumstances
 - b. The prayer
 - c. The visions to some
- V. Visions Received in the Temple:
 - a. Vision of Jesus
 - b. Vision of Moses
 - c. Vision of Elijah
 - d. Vision of Elias
 - e. Time, circumstances, persons

Lesson Enrichment:

Worship, prayer, and religious rites generally are more appropriate and easy in some places than in others. Can you tell what these places are?

Similarly study and the exercise of faith can be carried on better under some circumstances than under others. What are these conditions?

Compare, for these purposes, your home, the meetinghouse, a temple, a schoolhouse. What is your attitude when you enter your ward chapel? Is it what it should be? How can you improve that attitude in your case?

Read Mark 11:15-17, and explain what Jesus meant when he rebuked certain money-changers for their desecration of the temple in Jerusalem. In what other ways may the House of God be desecrated?

Application:

One of two things may be applied here: first, the attitude of class members toward the ward house, or home, and second, their attitude toward reading and study through faith, as the revelation suggests.



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR JULY, 1942

THE VALLEY OF THE GREAT SALT LAKE

Lesson 24. For July 5, 1942

It is fortunate that this schedule of lessons is ahead of the regular calendar order of occurrences in the history of the pioneers. By the time Pioneer Day comes this month, the children will have learned enough about the pioneers to appreciate them more fully. The great Mormon holiday, celebrated to some degree wherever Mormons live, whether in or out of Utah, will have richer meaning to the children of your class this year and forever after, if you have taught these lessons well.

This lesson brings the pioneers into Salt Lake Valley, the end of the trail, the climax of the great trek across the plains. It was an occasion worthy of a big celebration and great rejoicing. The pioneers were glad to reach the end of their journey, but they did not declare a holiday and celebrate. They went to work at once to get the valley ready for the hundreds of other pioneers who were starting over the plains. There was much work to do, crops to plant, houses to build wood to gather.

We, the children of the pioneers, do the celebrating. We praise the pioneers for their wonderful accomplishments. They did it all for us. Are we worthy of it?

Thousands of people every year, who visit Salt Lake City, marvel at the greatness of the Mormon pioneers. The pioneers were able to do so much in Salt Lake City and in the many other places which they settled, because the work of the Lord was very important to them.

This is a good time to dwell again upon the main motivation of the Pioneers,—their faith in and testimony of the Gospel of Jesus Christ and their mission to tell the world about it.

The lesson Manual covers the details in simple form for the children. The teacher's talk is to amplify, interpret and apply each important point.

It is timely now to have the children think and talk about their work—to carry on what the pioneers started so well.

References are: *Story of Utah*, Evans, Chapter 4. (Deseret Book Co., \$1.75.)

Page 292

Use a map to show the route of the pioneers. The day to day journal published in the *Salt Lake Tribune* by Assistant Church Historian Andrew Jenson in the summer of 1937 will prove valuable.

THE CITY OF THE SAINTS

Lesson 25. For July 12, 1942

This lesson can be presented as an imaginary tour, or illustrated travelogue. It includes many incidental opportunities to emphasize ethical and religious principles.

The Manual suggests an orderly sequence: Suppose you start from your home. How could you most rapidly get to the "City of the Saints"? What might you see along the way? Having arrived what would you find? (Describe the Valley and City in a general way.) What evidences of hospitality and friendliness? (Pause to discuss briefly the courtesy and consideration due to visitors, strangers when they come into our homes.)

Lead the children to the main center of attraction in Salt Lake City (the Temple Square) and take time to go into detail. Follow the lesson Manual. Allow the children to read it at this point.

An excellent set of 25 colored post card scenes of Salt Lake, including many of Temple Square, can be purchased for 25c from the Deseret Book Company, Salt Lake City, Utah. These are useful in many other lessons in this course.

Take time to tell about the Tabernacle and organ. Show pictures.

Describe in general the construction of the Tabernacle. Show pictures. Tell how it is used.

Next tell about the Temple, something about the building of it, the cost, its purpose. Show a picture of it.

Also use pictures of the Capitol and the Mormon Battalion monument. Remind the children of this great story.

This lesson is an opportunity to develop appreciation of the achievements of the pioneers and to cultivate a sense of hospitality and good will.

Utah, a book of the W. P. A. State Guide Book series is an excellent source of information (Deseret Book Company, \$2.50.)

Utah, The Tourists Guide, issued with the compliments of the Bureau of Information, Salt Lake City, Utah, is also an interesting, well-illustrated source. (Send 10c for postage.)

People living near Salt Lake City often make a very interesting summer time excursion to the City and enjoy the experiences of this lesson first hand. A class field trip, arranged by the teacher assisted by the parents, would be a wholesome class-home co-operation project. It can be a rich experience for the children and the parents. If you come by automobile, take every possible safety precaution.

This lesson might close with another reference to the Seagull Monument and the promise to tell the story of the Seagulls next week.

"O Ye Mountains High" (No. 198).

"Our Mountain Home So Dear" (No. 139) and "Utah, the Star of the West" (No. 202) may be used to enrich this lesson. Avoid allowing a spirit of comparison or competition to develop, if your class owes its allegiance to another state. Rather build up the generous attitude that Latter-day Saints, wherever they live, can make their environment beautiful and good and that Salt Lake and Utah should be and to a great extent are simply illustrations.

FIGHTING AGAINST FAMINE

Lesson 26. For July 19, 1942

Pictures of seagulls and of the monument associated with the point that it is unlawful to kill seagulls in Utah may serve as the introduction to the story of the Seagulls. That story is told in the Manual. Arrange to have the children read it.

Give due emphasis to the prayers of the pioneers: the first, for divine aid; the second, the prayer of thanksgiving. Make a strong point of the fact that the pioneers did more than pray; they worked hard first and did their best, then they prayed.

On page 38 of *Utah the Tourist Guide*, details of the story are given. Another good source is *The Founding of Utah*, by Levi Edgar Young, pages 155-156.

Use as much of the time of the class as

"When I reflect upon the kind dealing of the God of Israel towards the people which you represent, I am led to the certain conviction that He has held us all in the arms of mercy, and contributed more for our benefit than we all present can appreciate or fully understand."—Brigham Young.

possible to telling stories about answers to prayer and to talking about prayer. Make the point that one who at all times has a humble, prayerful attitude, will pray in his heart many times each day, as well as night and morning, and he will feel that the Lord is near.

This will bring a feeling of strength, security and serenity. Certain inspirational songs can be used at this point to fix the emotional tone. Consider "Prayer is the Soul's Sincere Desire," (*Deseret S. S. Song Book*, page 95); "Did You Think to Pray," page 65.

See "Hunger and the Gaunt Wolf" in *The Story of Utah*, Evans, page 59.

YOU CAN'T EAT GOLD

Lesson 27. For July 26, 1942

Prayer and the prayerful attitude as sources of strength may be talked about in this lesson by way of review and as an introduction to the point that the pioneers gained their main strength from these sources when they felt weak due to hunger.

This lesson shows how the pioneers were benefitted by the discovery of gold in California. This event came at a time of great need. Make clear to the class how this event helped the pioneers.

Pause on Brigham Young's advice to the pioneers to stay on their farms. Show the benefits of this policy. Bring out the first importance to the pioneers of producing food and of owning land.

Develop the point that the Mormon settlements and the products of the farms of the pioneers were the salvation of the "Forty-niners." Imagine what misery and suffering would have resulted, if the gold seekers had been unable to resupply themselves for the hardest part of the journey to California.

Show what the pioneers were able to do by way of developing new settlements with the gains they made by trading with the gold seekers. If time permits, start into the next lesson by using a map to show where the pioneers made settlements.

Have the children read the Manual to get a simplified summary of these points. References: See *Founding of Utah*, pages 127, 128.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

For Children 6 and 7 Years of Age

Note to Supervisors and Teachers:

For several years after Junior Sunday Schools became quite numerous throughout the Church, the heads of these departments were quite definite in their recommendation for a Primary and Kindergarten class program, distinct and apart from that of the Junior Sunday School program. These class programs suggested quite a set rule of opening song, prayer, song, prayer, song practice, etc. Our reason for holding out for this so long, was, that it was felt the children seemed to sense their entire Sunday School period as "their little class." Junior schools, from necessity have so grown in practice, and the minds of children, that it is now felt they are held quite as important as the Senior school.

So it is felt now that where the opening exercises are carried out as suggested in the Handbook, (printed again in this *Instructor*) and with the new lesson material, that the old set program for Primary and Kindergarten programs are enveloped in the day's work.

You have already noted that during the course of a lesson presentation, songs, prayers, memory verses, etc., are suggested as an outgrowth of the lesson, rather than one step following another as in years past. This was also thought the better plan for the rest exercises, having them grow out of the activity of the day. However if your children are restless and you feel they need added exercises there is certainly no reason why you should not add them at any time. For added help on rest exercises we refer you to the Kindergarten Department.

Again it is suggested that you and your teachers read all *Instructor* material given each month for all three departments. It is felt that many teachers of these departments have not yet seen this unit of work clearly—how all have the same objective each Sunday, one age level building upon the other.

The writer witnessed a beautiful demonstration of this not long ago. Had she not known the objective or subject matter outlined for the day it would not have taken long to discover it. The month's work was on promptness or punctuality. In the opening exercises a home-made clock was on display with the hands pointing to the time Sunday School commences. Songs such as "Never Be Late," "Tick, the Clock Says," and

"I'll Be On Time," were sung. The one who conducted, commented on the few who were late, etc. As she went through the groups all teachers had clocks, calendars, blackboard, drawings, pictures, etc., all re-enforcing the day's objective. Of course it was one of our easier subjects, as every child was able to contribute, as to the value of promptness, but if we could just give a little extra time and a little extra thought we feel sure these lessons will unfold as easily as the retold story method we have so long used.

It has been noted in some schools that a member of the Superintendency is not present in the Junior School. This is absolutely necessary. This school is as much the responsibility of the Superintendency as the Senior School and teachers and pupils need his presence. All most Superintendents do is call the school to order, but this alone lends a dignity to the school that is not there without the presence of the Priesthood.

We print for you again what is in the Handbook on Junior Sunday Schools.

Suggestive Programs to be Used in Different Types of Junior Sunday Schools.

Plan I. For schools in which Kindergarten and Primary Departments meet jointly for opening exercises.

1. Preliminary Music (3 min.)
2. Announcements (only when necessary).
3. Song or songs (according to length).
4. Prayer.
5. Song or songs (5 min.).
6. Sacrament Gem (with prelude and postlude).
7. Sacrament.
8. Song practice (10 min.).
9. Separation to Departments (45 min. class period).
10. Closing song, prayer and dismissal at the end of regular class period in each individual department.

Plan II. Where physical conditions make it impossible for classes to separate for anything other than the group lesson period.

1. Preliminary music (3 min.).
2. Announcements (eliminate if possible).
3. Song or songs.
4. Prayer.
5. Song or songs.
6. Sacrament Gem (with prelude and postlude).

7. Sacrament.
8. Song Practice (15 min.).
9. Group Lesson Period (25 min.).
10. Reassembly.
11. Memory Gems.
12. Closing Song.
13. Closing Prayer.
14. Dismissal.

Plan III. Where physical conditions make it impossible to separate for class work. And where the children cannot go home till their parents accompany them.

1. Preliminary music (5 min.).
2. Announcements (2 min.).
3. Song or songs (5 min.).
4. Prayer (2 min.).
5. Song or songs (5 min.).
6. 2½ Minute Talks (5 min.) (optional).
7. Sacrament Gem (2 min.).
8. Sacrament (15 min.).
9. Song Practice (15 min.).
10. Rest Exercise (5 min.).
11. Class Period (25 min.).
12. Memory Gems.
13. Singing.
14. Prayer.
15. Dismissal.

LESSONS FOR JULY, 1942

BLESSED ARE THE PEACEMAKERS St. Matthew 5:9

- I. Peace In Our Everyday Home.
- II. Peace In Our Community.
- III. Peace In Our Sunday Home.
- IV. Peace In Our Earthly Home—Emotional Disturbances—Anger.

THE BOY JESUS WAS A PEACEMAKER

Lesson 27. For July 5, 1942

Text:

Matt. 5:9.

References:

Bible and Church History Stories.

Songs:

"Angry Words," "Nay, Speak No. Ill," "Love At Home," *Deseret Sunday School Song Book*.

Memory Verse:

Blessed are the peacemakers for they shall be called the children of God.

Enrichment Story:

There are ten boys and girls in this group.

All of us are known by a different name. It may be Mary, John, Edith, etc. Perhaps we have a nickname. Maybe Bud, Jack, Penny. There was once a little girl who had a very strange nickname. It was given to her by the little girl's grandmother who lived in the same home with her. I will tell you first about the little girl and then perhaps you can guess what this name was.

Oh! she was a happy little girl. She was always kind to everyone. She seemed to never get angry. If anyone took something of hers she would wait patiently until it was given back. She had brothers and sisters as you have, who sometimes tease and annoy, but she was never one to do it. But perhaps the best thing about this little girl was the way she always wanted others to be peaceful. If ever there was a quarrel between any members of the family she would try to stop it. I have seen her go to her mother and cry and plead with her to make her brothers stop quarreling. Have you guessed what the grandmother called this little girl? "The Little Peacemaker."

HOW JESUS HELPED MARY AND MARTHA FIND PEACE

Lesson 28. For July 12, 1942

Objective:

"Blessed are the peacemakers for they shall be called the children of God."

Songs:

Those suggested for last Sunday especially, "Love At Home," "Jesus Love the Little Children," and "Wear A Smile," from *Little Stories in Song*.

Note on Pictures:

You have noticed *The Instructor* no longer suggests certain pictures. This is done in the lesson Manual, and there is no need of using space here for it.

Lesson Statement:

Once when Jesus was attending a feast in Jerusalem, He decided to pay some good friends in Bethany a visit. He had walked a long way; so He arrived warm and weary. He was received by Martha who immediately began to prepare something for Him to eat, while Mary, who no doubt had longed for just such a visit, wanting to hear His voice and listen to His teachings, sat down at His feet, apparently not thinking of anything else. Jesus was the most wonderful teacher who ever lived and always had many good things to tell those who wished to learn, and He was glad that Mary wanted to learn. Both sisters loved Jesus, and both showed their love in their own way.

Martha "was cumbered about much serving," and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

At another time an entertainment was given in Bethany in honor of Jesus, and among others present was Mary; and here again she showed her love for Jesus. Taking an alabaster box containing precious ointment, she went behind Him and, breaking the box, poured some of the oil upon His head and some upon His feet, wiping the latter with her hair. The perfume filled the house, which of course called attention to what she had done.

This ointment was very costly, the value of that used by Mary being about fifty dollars. Some of the people were angry that Mary should use such costly ointment this way; but Jesus knowing the act of Mary was an act of love, praised what she had done and said that the story of Mary's love would always be told.

THIS IS GOD'S HOUSE
(The Story of Your Own Sunday Home Chapel)

Lesson 29. For July 19, 1942

Objective:

To teach respect and reverence for God's house: our own Sunday Home.

Songs:

"Sweet Sabbath Home" and "Never Be Late" in *Deseret Sunday School Song Book*; "Every Sunday Morning," *Little Stories in Song*, Deseret Book Co.; "This Is God's House," *Songs For Little People*, Danielson and Conant.

Memory Verse:

This is God's house
And He is here today,
He hears each song of praise,
And listens when we pray.

This is a timely lesson for our little ones. They cannot be too young to be taught reverence for our houses of worship. Some wards are having this for a project this year, and it is surprising to see the progress made. So many wonderful suggestions are given in this lesson to develop the subject, it is hoped teachers will make special effort in applying them to their individual groups.

Lesson 9 from *Bible and Church History*

Stories, may be used as lesson enrichment on this day.

JESUS CAME TO OUR EARTHLY HOME TO SHOW US HOW TO BECOME PEACEMAKERS

Lesson 30. For July 26, 1942

Text:

Matt. 5:9.

Objective:

If we follow the example and teachings of Jesus, our guiding light, we may become peacemakers.

Songs:

Those used for other Sundays of the month. All fit the objective of this Sunday

Memory Verse:

Blessed are the peacemakers for they shall be called the children of God.

For one month we have been talking of peacemakers and the wonderful promise given to such people—"Blessed are the peacemakers for they shall be called the children of God." Today's objective is to show how Jesus came to earth to help us become peacemakers. The following taken from *A People's Life of Christ*—Paterson-Smyth, may enrich your background in teaching this lesson.

"One still summer night, near the shores of Galilee, under the silent stars, lay a solitary man rapt in close communion with Heaven. All night long he lay there and now the day is breaking, with the reddening sky and the fresh breeze from the lake, and the chirping of birds awakening to the appearance of day. Gradually the hill slopes are dotted with people. The disciples and the multitude are seeking Him. As they draw near His look suggests something solemn and unusual. Evidently the disciples have some knowledge of what is coming as they gather nearer around Him on the summit 'And when He was set His disciples came unto Him.'

"Then amid solemn, wondering silence He calls twelve names. 'Simon!' and Simon came. 'Andrew!' and Andrew came. Then James and John and the others in their order.

"That simple ceremony on the hill that morning was one of the great events of history.

"Then Jesus opened His mouth and taught them—not of triumph and revenge and wealth and self-assertion. That was not His ideal of a happy world.

... Blessed are the peacemakers for they shall be called the children of God." ...



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

LESSONS FOR JULY, 1942

BLESSED ARE THE PEACEMAKERS FOR THEY SHALL BE CALLED THE CHILDREN OF GOD

- I. Peace In Our Everyday Home.
Cleanliness, Order, Quietude.
- II. Peace In Our Community
With our adult neighbors.
- III. Peace In Our Sunday Home
Our Sunday School.
- IV. Peace In Our World Home
Children want peace.

THE CHILD JESUS WAS A PEACEMAKER

Lesson 27. For July 5, 1942

Text:

Luke 2:39-40.

Objective:

To develop an understanding of the meaning of peace and a desire to be a peacemaker

Lesson Development:

Discuss the meaning of "peacemaker."

Talk about the peaceful home as compared with the disturbed home.

What makes noise in a home?

Loud speaking, rude actions, radios, musical instruments, rough play, noisy workers.

How may family members bring quietude into a home?

Guard their voices, act politely, stay near the radio while listening to it, play quiet games in the house, do one's work quietly.

Decide how a clean, orderly house makes for peace. Everything in its place. Beautiful surroundings create a peaceful feeling.

Decide what effect angry words have upon the "peace" in a home.

"If an angry word wants to be said
Don't let it. Don't let it;
Say two kind words instead,
Then you'll forget it."

Lesson Story:

In *Life Lessons for Little Ones*, First Year, there are two stories about the childhood of Jesus. They are called "The Boy Jesus Grows Strong," parts I and II. This book has been used by former Kindergarten teachers and can still be purchased at the Deseret Book Co., Salt Lake City.

Songs:

"Love At Home," the chorus of "Angry Words, O Let Them Never." *Deseret Sunday School Song Book*, "The Heart Garden," "Jesus Said, Love Every One," *Little Stories In Song*.

Supplementary Story:

One day little Clifford heard mother say to older brother, Bob, "Bob dear, you must watch your tongue." Clifford didn't know just what mother meant, and it sounded queer to him. When bed-time came and Clifford stood upon his little stool before the wash bowl to give his teeth their nightly brushing, he looked at his tongue in the mirror. He curled it this way and that and then tried to see how long it was.

At the very moment when Clifford's tongue looked far too long for so small a boy mother appeared in the doorway.

"What in the world are you doing?" mother asked.

"Watching my tongue like Bob's going to do," replied Clifford.

Mother gathered her littlest boy in her arms, and sitting down on the little stool, told him something very important about his tongue.

"Without this little tongue, you could not talk. How happy mother is when your tongue helps you to say, I love you, mother. Wouldn't it be dreadful if, when a kind word wished to be said there was no tongue to help speak it? Now, sometimes when people feel cross, unkind words want to be said. That's when the tongue needs to be watched, so that those angry words will not be spoken," mother told him.

"This afternoon, when Carl accidentally broke the chain on Bob's bicycle, Bob became angry and began to say unkind words to Carl. Bob needed to watch his tongue," explained mother.

BRIGHAM YOUNG MADE PEACE WITH THE INDIANS

Lesson 28. For July 12, 1942

(Peace In Our Community—With Our Adult Neighbors.)

Objective:

To develop a desire to co-operate with neighbors in making a peaceful, happy Community.

Review Last Sunday's Lesson:

"The Child Jesus, A Peacemaker."

Emphasize His cheerful willingness to co-operate in making His home a happy, peaceful one.

Stress the meaning of His words "Blessed are the Peacemakers."

Development of Today's Lesson:

Discuss, Who is your neighbor? How do you help your neighbor? How does your neighbor help you? How do you speak to your neighbor? How do you act at your neighbor's house? How do you speak of your neighbor to other people? What kind of neighbors make a peaceful community? How many kind things can we do and say in a community? Name some.

"Errands of love are easy to run,

Saying sweet words is the dearest fun.

Let's see, you and I, just for today,

How many kind things we can do and say."

WHO STOLE THE MUD MARBLES?

"That new neighbor boy, Gary, is the meanest boy that ever lived!" cried Keith, angrily. "What do you think, mother, he stole all our mud marbles that we had in the sun to dry?"

"And then," added Margaret, "he told a story and said he didn't."

"Oh my," said mother, "don't you know children, it is very naughty to say such things about Gary. What would Gary want with your marbles? He could make all he wanted in a few minutes. I'm sorry my little girl and boy spoke as they did. Make some more marbles and put them on that same little board under the window to dry."

When the marbles were made grandmother came with a new game for the children. While they were playing the game a shower of rain came down.

"Children, come here," called their mother, and they were so busy she had to speak twice, "Come here, I want to show you something."

They ran to the window just in time to see one of the marbles fall to pieces, when pelted by big drops of rain. Then another and another just seemed to melt away.

"While you were having your nap it rained, and now you can see what happened to the marbles. You thought Gary took them," said mother.

"I know it rained while we were asleep," said Margaret. "Why did we speak so unkindly of Gary? Mother, may Keith and I tell this mud marble story to Gary and tell him that we are sorry we blamed him when our marbles disappeared?"

Development of Today's Lesson:

Brigham Young Made Peace With The Indians.

Follow carefully the steps in presentation suggested in the Manual.

Watch for true pioneer and Indian stories that took place in your community. Especially those which show the pioneers as peacemakers.

THE PIONEERS WANTED PEACE

Lesson 29. For July 19, 1942

Objective:

To learn to evaluate the condition of the Sunday School as a peaceful or a disturbed one, and how each member contributes to the conditions.

Review of Last Sunday's Lesson:

Emphasize love of neighbor, regardless of color or creed.

Retell the story told last Sunday about Brigham Young's "peaceful" living with his Indian neighbors.

New Lesson Development:

Talk freely about our Sunday Home, the building, the surroundings, the custodian, the officers and teachers, the members who attend each Sunday.

What makes a peaceful Sunday School? A disturbed one?

Show a picture of a pioneer house. It was in such a house that the pioneers had their first Sunday School. Compare it with ours.

Tell what the pioneers did to make their Sunday Home a peaceful one.

They came to it with love in their hearts for each other.

They spoke there only in soft tones.

They did not move about needlessly.

They sang with sweet soft voices.

They listened attentively to the messages of the speakers.

They wore their cleanest clothes and their brightest smiles every Sunday.

Lesson Story:**THE PIONEERS WANTED PEACE**

This is a true story about Alma Elizabeth Mineer, who was a little pioneer girl.

Day after day the Pioneers travelled, mile after mile, over the hot dusty roads made for them by other Pioneers who had travelled on before them. For three long months, every day but Sunday, they walked. By this time most of the people, especially children were without shoes and stockings. The clothing

they wore was becoming ragged also. Occasionally they would come to a river that had to be crossed. Sometimes they would ferry the people, the wagons and the animals across the river. That meant that some of the men would cut down big trees and would nail these logs together to make a large flat raft. This raft would float on the river. As soon as it was finished, it would be pulled up close to the land and a big covered wagon, loaded with all the furniture and belongings of several families, was driven on to it. The boat then drifted to the opposite bank and the wagon would be driven off. It would then return until all the wagons were safely across. As soon as the last wagon had reached the opposite shore, the people again began their journey.

Once these Pioneers came to a river called the Platte River. Here they could not ferry the wagons across as they had done other times. Instead the people all crowded into their wagons and the oxen and other animals were driven through all that water to the other bank. As soon as they had safely arrived on the other side, all of them, even the driver, climbed out of the wagons to begin their long walk once more. Alma Elizabeth tells us that this is the only time during the entire trip that she received a ride.

Alma Elizabeth's older sisters were very kind to her. They knew how much a little girl loves a dolly, so they decided to make one for her. They cut a pattern out of paper, showing the size and shape of the doll they wanted to make. Then they placed this pattern on some old material that their mother gave them. As they walked along by the wagons each day, they sewed these pieces together until the doll was all finished. For a face they drew marks on the cloth with charcoal. These would rub off, but were often replaced by the big sisters, so that the doll would look as beautiful as possible to their darling little sister. Several dresses were made for this precious dolly by those sweet sisters and each new dress brought fresh delight to the heart of our little pioneer girl.

Near Salt Lake City is a canyon named Emigration Canyon. This was the last one through which the Pioneers travelled as they journeyed toward Salt Lake City, the city built by the first Pioneers on the shores of the great Salt Lake. As they came to the top of a hill overlooking the valley, the leader of the wagon train asked Alma Elizabeth's mother to come to a point where she might better see her new home. As she looked she saw miles and miles of sage brush, a large salt sea, it's blue waters shining in the distance, a few houses, some of them made of logs, others made of adobes or sundried

brick. It was nothing fine that she saw but it was God's chosen city, built in the tops of the mountains by His faithful servants. As she looked, tears came to her eyes and she said softly, "So this is Zion. Thank God that our journey is at an end."

A few hours later this group of brave but tired and ragged Pioneers arrived in Salt Lake City, destined to be their home for many years. The people who were already here took them into their homes, gave them food to eat and beds to sleep in. Gratefully these Pioneers accepted these kind attentions from their newly found friends, trying in every way to show their appreciation.

As soon as the new Pioneers had decided where they would like to live, the neighbors from near and far came to help them build their homes. Only small log cabins, most of them were, but they were a shelter from the hot sun and from the rains. Immediately following the building of their homes, gardens were planted so that they would have plenty of food to eat during the next winter. Trees were planted near the houses to make them cooler and more comfortable in the summer. Then too the trees provided places for lovely birds to build their nests and so help to make a peaceful, happy feeling in the hearts of the pioneers, with their beautiful songs.

Many times Indians came to Alma Elizabeth's home to ask for something to eat. The mother always gave them food for Pres. Brigham Young had said, "We want to have peace with the Indians. It is better to feed them than to fight them."

Sometimes an Indian visitor would be invited to sit upon the family doorstep of the pioneer home to listen to Alma's father play his violin as the children sang. This was another way of showing that the pioneers wanted peace.

Songs:

"Obedience," "Wear A Smile," Little Stories In Song.

CHILDREN OF THE BIBLE AS PEACEMAKERS

Lesson 30. For July 26, 1942

Objective:

To develop an understanding of the meaning of peace and a realization that God is pleased with a peacemaker.

Review of Last Sunday's Lesson:

Emphasize the purpose of the pioneer trek to Zion. The pioneers sought a place to live and worship in peace. Review the pioneer

story which stresses their peace promoting activities.

Discuss again the peaceful atmosphere of our Sunday Home and what we do there to contribute to that peace.

Development of Today's Lesson:

Show pictures of children playing together. Show pictures of children of other lands.

Discuss the foreign children who are neighbors. Roland a little Mexican boy lives in Bob's neighborhood. How does Bob show that he wishes to live peacefully with Roland?

Riding on a bus the other day, Marlene sat with her mother across the aisle from a little Chinese girl and her mother. The little Chinese girl smiled at Marlene. Quickly Marlene's mother whispered to Marlene to smile back at the little foreign child. This proved that Marlene and her mother want to keep peace in their hearts. Recall Jesus' words, "Blessed are the peacemakers, for they shall be called the children of God."

Let the children repeat these words after you.

Review children's activities in the home where work and play together should be peaceful.

For a rest exercise one child may stand in the center of the circle and pantomime a kind deed for another child. The teacher may need to whisper a suggestion to him; e. g., brushing dust off a playmate's clothes, taking a friend's hand for a little skipping around the circle. The other children may do as he does and guess what his kind deed is.

The Lesson Story:

Follow closely the suggestion in the Manual which tells of children of the *Bible* and how they proved to be peace loving. You will need all of the pictures of these children, found in our Set of Colored Pictures for Nursery, Kindergarten and Primary. All teachers should own this set of pictures.

If after this picture story review there is time for another story, choose a familiar *Bible* story about a child and tell it.

Your pictures will suggest one for you to learn and tell (do not read) to the children in the groups.

Note Concerning Rest Exercises:

A rest period should be for relaxation of the tired muscles when the children have been sitting still for a while. Therefore they should stand and move about for a moment or two.

The blackboard drawing, dramatizations, singing (motion songs and others), drawing illustrations on paper with crayon, are activities suggested in the lesson development in our Manual. All provide rest for the children and may take the place of a formal "Rest Exercise," formerly suggested in the *Instructor*.

Hereafter suggestive rest activities will be included in the supplementary enrichment material in our *Instructor*.

The order of exercises for the Junior Sunday School is printed in this *Instructor* in the Primary Department.

Does Every Teacher Have Access To The Instructor?

TO MY MOTHER

By Erma Winn Walker

Strang, isn't it, what love can do?
Since childhood, I have cherished you;
But, now, I find I love you more
Than ever in my life before.

It seems the more love we impart
The greater the capacity of the heart;
The greater the number of beloved ones,
The deeper the channel of our love runs.

Oh! Mother mine I never knew,
Till I was the mother of children too,
How much you loved, how much you dared

How much you wanted for me, and cared
For all my wants, and patiently
Directed my life as you'd have it be.

For all that I have caused of pain,
Forgive me, and know that not in vain
Were all your prayers and all your tears,
For understanding comes with years.
Understanding has begun,—and as I pay
My homage to you this Mother's Day—
To you, who gave my life to me,
To the kind of a mother I hope to be.



Nursery Class



General Board Committee: Marie Fox Felt

For Children Under 4 Years of Age

LESSONS FOR JULY, 1942

BABY JESUS WAS A PEACEMAKER

Lesson 27. For July 5, 1942

"Blessed are the peacemakers for they shall be called the children of God.—Matt. 5:9.

- I. Peace in our Everyday Home with the babies and toddlers.
- II. Peace in our community with our child neighbors.
- III. Peace in our Sunday Home in our Nursery Class.
- IV. Peace in our Earthly Home. Animals want peace.

Objective:

1. To discover some of the activities of infants, toddlers and nursery children in their Everyday Homes and to evaluate them from the point of view as to whether they are peaceful or disturbing.

2. To discuss Baby Jesus as a peacemaker.

Development of the Lesson:

What more timely topic could we discuss at this stage of the world's history than that of becoming peacemaker? Truly those who do so are children of God.

You have heard the saying that "great oaks from little acorns grow." So does the attitude and love for national and world peace grow from the simple and humble beginning of peace within our homes and with our family members.

Since most little children, both boys and girls, unless adults have shamed the little boys out of it, love to play with dolls. Let us use this interest as our beginning. They like to play being fathers and mothers, and to have the dolls as their babies. If you have observed the little children in your class at their play, you might use your observations as your approach; e. g., Kathleen loves her Katie and Susie dolls as dearly as a mother loves her baby. Then Kathleen takes her nap, as do the dolls. Sometimes when Kathleen awakens, she plays that her dolls are still asleep. She insists that all the family talk with quiet voices, so as not to awaken them. The family gladly co-operate to bring peace to the household through this make-believe activity.

Freddie comes from a home where beautiful music is a family joy, participated in by

all the members. One day in Sunday School Freddie asked that we all sing Brahms' Lullaby. Very few of the small children knew it but those who did joined with Freddie and the teachers in singing it.

Larry and Margaret, brother and sister, often play house. They make the beds for the dolls, rock them to sleep, bathe and feed them when they wake up.

Upon such incidents as these, observed from among those participated in by the children of your group might you begin your lesson.

Our Manual suggests the presentation of pictures of infants engaged in peaceful activities. As you are discussing these, refer casually to this mother doing for her baby just the same thing as Kathleen does for her dollies. That immediately capitalizes on a matter of special interest to Kathleen and the situation and application take on more meaning for her. If the peaceful situation involves a mother, father or child putting a baby to sleep, you might like to sing with Freddie's help or have Freddie sing alone "Brahm's Lullaby." When the picture of Baby Jesus sleeping peacefully in the manger is presented, perhaps again you might have one or all of you sing the lullaby.

When the discussion arrives at the point where we learn to substitute rather than to take away articles that it is desired the baby do not have, again utilize situations that involve the interest of your children. For example: As Larry and Margaret are playing house, their baby brother toddles up to them and takes some of the play dishes upon which they are serving their make-believe dinner. You were very proud of Larry and Margaret, who instead of slapping his hands and saying, "No, no, you leave our dishes alone. Jackie dear, here is your place. You sit here and be our little boy. Margaret will get you a cup and saucer too." They are real peacemakers and Jackie is a very happy child.

Your concrete examples showing your great interest and pride in your own children as peacemakers will encourage them to tell you more of what they already do and also how they can become better peacemakers in their home situations.

Finish off by making it very desirable to be like Jesus, a peaceful, happy, and helpful child in his own home.

FATHER ABRAHAM WAS A PEACEMAKER

Lesson 28. For July 12, 1942

Objective:

1. To discover some of the personal contacts that our Nursery children have with their child neighbors. Are they peaceful or disturbing?
2. To decide what Jesus, our guiding light, would do if He were a child among us.

Development of the Lesson:

We move forward from a home situation into a neighborhood situation in today's lesson. Peaceful habits and attitudes at home have a strong bearing upon peaceful neighborhood relationships.

In contemplation of your lesson presentation survey the locality in which you live. What do the children do? What do they have to play with? Do they play with few or many children? Where do they play? In a city situation often times the sidewalk and the street form their playground. In the country there are the fields and plenty of yard space. These determine largely the kind of play the children can safely engage in. For your preparation list what play activities you have observed your children engaging in. For instance: Martha and Jane are neighbors. Often they take their dolls for walks. They play that Martha lives in California and Jane in Utah. After they have dressed their dolls in their very best they frequently pretend to go on a trip to California or back to Utah as the case may be. The walk becomes a ride on the bus and the travel sight as seen through the eyes of childhood is delightful.

One mother recently told me that her little daughter and the neighbor children played happily and peacefully together for about an hour and a half. After that time they became a bit tired and began to find fault with each other. That was the signal to suggest that the neighbor children or her little daughter return home, according to whose yard they were playing in. You could develop a beautiful little story founded on fact showing the difficulties that arise as the children grew a bit tired and who the peacemaker was and how peace was maintained. Concreteness is most valuable and effective.

To strengthen the desire for peaceful relationships with the neighbors and to show how one person secured it for himself and his family we develop the story of Father Abraham as a peacemaker. Even grown people sometimes must learn how to live in peace with their neighbors. After develop-

ing the story as suggested in the Manual you might put it up to the children as to whether or not Abraham was wise in doing as he did. What would they have done?

JESUS DROVE THE DISTURBERS OUT OF THE TEMPLE

Lesson 29. For July 19, 1942

Objective:

1. To discuss some of the activities that the members of our Nursery Class perform in our Sunday Home.
2. To evaluate these activities and decide if they are peaceful or disturbing.

Development of the Lesson:

As most of us know, one of the chief criticisms of outsiders coming into our L. D. S. churches, is the apparent lack of reverence and respect for our houses of worship that they see as demonstrated by the actions and behavior of those present. While the friendliness and kindness exhibited are often mistaken by them as irreverence, nevertheless there is much room for improvement and there is no better place to start that improvement than with the children in the Nursery Class.

We have spoken often about the great value of being concrete in presenting these lessons. The writer knows of no lesson in the entire series where you will have a better opportunity to be just that. Here is a common meeting place where all come and to which each contributes to bring about either a peaceful, worshipful atmosphere or one of confusion and disorder.

As you prepare your lessons, list first the physical factors that encourage peace and worship. Next list those things which are less favorable, those that aid in causing disorder and confusion. These are things that your children can do little about but perhaps you can. A carpet on the floor, the right size chair, beautiful music well played, pictures hung to meet the child's eye level, proper heat and ventilation, rubber tips on the little chairs and other things might find a place in your list. Analyze in what way each affects the peace of your Sunday Home.

To me the most important factor in obtaining the peace and worshipful atmosphere desired is that of example. Analyze your own actions. How do you rate? Are you hurrying around with last minute preparations or are all your arrangements complete before the children arrive so that you can meet them calmly and peacefully?

You are building attitudes and patterns for wonderful actions. The foundation of re-

ligious worship is being laid under your direction.

It was the desirable habits of reverence and respect that were lacking in those who desecrated God's House at the time that Jesus lived on this earth. They bought and sold sheep and cattle and conducted merchandising activities in various forms. They forgot that God had said: "My House is a House of Prayer." Everything they did marred the peace and sanctity of the House of God. So far had they gone from the path of right that Jesus, in a moment of anger, drove them from the temple.

Let us do our job well. Clothe each Sabbath morning with a spirituality of word, act and deed of such intense beauty that the years can never erase its effect from the hearts and minds of our babies.

MOTHER CAT MAKES A NEST IN A TREE

Lesson 30. For July 26, 1942

Objective:

To understand that as peacemakers, "children of God," we must respect the desire for peace longed for by our animal friends.

Development of the Lesson:

It is to be hoped that by this time you have become picture conscious and that no magazine, newspaper or calendars passes you by without first being put through the evaluation test to see if it has possibilities for use in your Sunday School classes. If you show an interest in gathering pictures soon your relatives and friends will begin saving them for you also.

For today's lesson the odds are in favor of the children in rural or urban communities where they may either own a pet or at least have frequent opportunity to contact pets of some kind. If you have a picture

of a pet that resembles one owned by one of your children, mention the fact and tell of some interesting thing you have seen it do. If you have a pet of your own, tell about it and what it does. Tell also of evidences of mistreatment that you have observed.

The writer has seen boys playing with a little kitten very roughly. The kitten is so anxious to get away that it runs as fast as it can from the boys. When it is nearly out of reach, one of the boys will grab hold of its tail and pull it back. Such acts hurt the little kitty and harass and torment it. It is certainly not enjoying the peace to which it is entitled. Tell and illustrate other things that have come to your notice. These little stories can replace the one developed in the Manual if they have more meaning for the children.

Our story which follows the lesson development shows what one animal resorted to in order that it might enjoy the peace it so much desired.

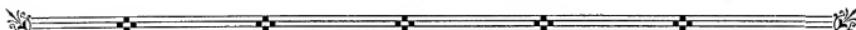
On page 127 of the *Latter-day Saint Hymns* is to be found the song entitled "The Spirit of God Like a Fire is Burning." The fourth stanza says:

"How blessed the day when the lamb and the lion
Shall lie down together without any ire."

That day will come and we can aid in its coming if we do a good job today in developing a respect on the part of our children for the peace that animals also desire.

Note to Teachers:

There have been some questions asked regarding the class program to be followed now that our new course of study is being used. For clarification on this point, see the instructions to be found in the Primary Department, this issue. These instructions apply to Primary, Kindergarten and Nursery Departments.



Little Things

By Emma Jean Cox

A little song, a little smile,
Are sure to make the day worth while.
Little deeds to help each other;
Little truths to Father, Mother,
Little seeds of kindness sow
To make your little blessings grow.

A little hour for work each day,
And lots of little hours to play.
A little heart to love and care,
A little head to bow in prayer.
These little, worthwhile things, my dears,
Change happy days to happy years!



The Funny Bone



Epitaph

Here lies an Atheist—All dressed up and no Place to Go!

Why Wait?

He: "I would die for you."

She: "Well, what are you waiting for?"

Somewhat Suppressed

"Isn't your new top coat rather loud?"
"Yes, but I always wear a muffler with it."

Alike As Two Peas

Women and money are just alike: if you don't keep them busy they lose interest.

He Knew

Teacher: "Children, what pine has the longest and sharpest needles?"
Johnnie: "The Porcupine."

So They Never Married

"Pardon me, dear, but your stockings are wrinkled."
"You brute! I'm not wearing stockings."

What Did She Mean?

Alfalfa: "I'm a near neighbor of yours, Miss. I live just across the river."
Lass: "I hope you drop in some time."

You Don't Say?

"Yes, my wife has left me—ran away with another man in my car."

"Good heavens, man, not your new sedan!"

Oh, Lucy!

Rulon: "Shall I have to give up my club when we are married, dear?"

Lucy: "Oh, no! I'll have a little club at home for you, dear!"

A Home Incident

"My shaving brush is very stiff; I wonder what's wrong with it."

"I don't know; it was nice and soft when I painted the bird cage yesterday."

A Problem

Boogy: "Yes sir, I believe in fighting an enemy with his own weapons."

Woogy: "Is that right? Well, how could you sting a wasp?"

Disqualified

Old Lady (to misbehaving little boy): "Don't you know that if you are naughty you'll never get to be president?"

Little Boy: "That's all right, I'm a Republican anyhow."

A Spring Idyl

"Henry! Quick! There's a burglar at the window."

"Swell. Maybe he can open it—I haven't been able to since the painters were here!"

Consult Noah

Mrs. Nearby: "My ancestry dates back to before the days of Charlemagne. How old is your family?"

Mrs. Chubbwitt: "I really can't say. You see, all our family records were lost in the flood."

According To Proverb

Uncle John (giving nephew a quarter): "Now, be careful with that money. Remember 'a fool and his money are soon parted.'"

Nephew: "Yes, I know, Uncle John, but just the same I want to thank you."

The Ideal Husband

"Which would you prefer in your ideal husband—wealth, ability or appearance?" asked one spinster.

"Appearance," replied the second old maid, "and quick!"

A Catty Retort

A chorus girl was boasting about her many loves, and said that if all her boy friends got together in one place it would look like a convention.

"Yeah," said her catty friend, "a G. A. R. convention!"

Enough's Enough!

Standing on a crowded streetcar, a stout woman was vainly trying to find a nickel for her fare. All of her pockets had been tightly buttoned as a protection against pickpockets, and no little commotion resulted.

"Please let me pay your fare," said a man beside her.

"Nothing of the kind!" she replied, "I've got a nickel here some place."

"I'm sure of it," said the man, "but I'd still like to pay your fare—you've unbuttoned my suspenders three times already."



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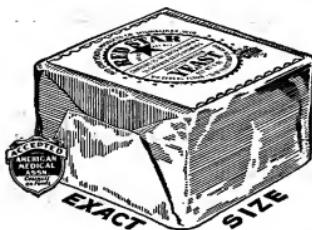
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